



A

# PHONOLOGY OF PANJĀBĪ

AS SPOKEN ABOUT LUDHIANA

AND A

## LUDHIĀNĪ PHONETIC READER

*(With a Preface from Dr. T. G. BAILEY)*

BY

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## PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjābī as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhiānī dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjab University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjābī language, in which capacity I had to ransack nearly the whole of the Panjābī literature, as also to amass a large amount of material from the lips of Panjābī speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special features of my thesis are:

1. The discovery of the Law of Accent-shift in the central languages, Hindī, Panjābī, Gujarātī and Rājasthānī (§§ 10—12, 181—91). By its help have been explained such forms as seemed irregular hitherto.
2. History of the Primitive Indian long vowels before consonant groups (§§ 16—25).
3. It defines the limits of the period in which the Anusvāra, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of words that seemed strange and doubtful before.



5. It affords new strength to the regularity with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C.Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D.Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore.

13th December, 1933.

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BANARSI DAS JAIN.

# CONTENTS.

	Page.
PREFACE	iii
INTRODUCTION	1—7
Area where Panjābī is spoken—§ 1	1
Two main forms—ordinary Panj. and Dogrī—§ 2	1
Panj. Literature—§§ 3—5	2
General position of Panj.—§ 6	4
Ludhiānī compared with Mājhi—§ 7	4
DEFINITIONS—§ 8	7
PHONOLOGICAL CHANGES—§ 9	7
ACCENT, (stress and pitch)—§§ 10—12	7
VOWEL CHANGES:	9—48
Vowel-changes in accented syllables—§§ 14—15	9
Vowels in closed syllables—§§ 16—25	11
Unexplained changes in accented vowels—§§ 26—40	14
Vowels in unaccented syllables—	
Treatment of the final syllable—§§ 41—50 <sup>9</sup>	19
Vowels in non-final (unaccented) syllable	
Pre-accentual—§§ 51—63	22
Post-accentual—§§ 64—67	25
Effects of h on vowels—§§ 68—78	26
Tonic effects of h on vowels	
History of the discovery of tones in Panjābī	}—§§ 99—93
Treatment of र (ॠ)—§§ 94—99	34
Vowels in contact—§§ 100—103	35
Panjābī Diphthongs—§§ 104—106	39
Vowel-gradation—§§ 107—110	41
Nasal Vowels in Panjābī—§§ 111—116	43
Denasalisation—§§ 117—119	47
CONSONANTS—General—§§ 120—22	49
ASPIRATION—§§ 123—132	51
DISASPIRATION—§§ 133—36	54
PI SINGLE CONSONANTS—§ 137	57
Initial Stops—§ 137	57

Intervocalic stops—§ 138	—	—	—	58
Initial Nasals—§ 139	—	—	—	60
Intervocalic nasals—§ 140	—	—	—	61
Initial y-, v- § 141	—	—	—	62
Intervocalic -y- -v—§ 142	—	—	—	62
r, l—§ 143	—	—	—	63
Initial ś-, ṣ-, s—§ 144	—	—	—	65
Intervocalic -ś-, -ṣ-, -s—§ 145	—	—	—	65
Initial h—§ 146	—	—	—	65
Intervocalic -h—§ 147	—	—	—	66
CONSONANTS IN CONTACT—§§ 148–151	—	—	66–87	
Stop+Stop (Homorganic)—§ 152	—	—	—	70
Stop+Stop (Heterorganic)—§ 153	—	—	—	71
Stop+Nasal—§ 154	—	—	—	71
Nasal+Stop—§§ 155–56	—	—	—	73
Nasal+Nasal—§ 157	—	—	—	76
Double Nasals—§ 158	—	—	—	76
Nasal+Semi-vowel—§ 159	—	—	—	76
Nasal+Sibilants—§ 160	—	—	—	76
Groups with y—§ 161	—	—	—	77
Groups with r—§ 162	—	—	—	80
r+consonant—§ 163	—	—	—	82
Groups with l—§ 164	—	—	—	83
Groups with v—§ 165	—	—	—	83
Groups with a sibilant (Sibilant+stop)—§ 166	—	—	—	84
Groups with a sibilant (Stop+sibilant)—§ 167	—	—	—	85
Groups with h—§ 168	—	—	—	87
CEREBRALISATION—§ 169–71	—	—	—	87
SVARABHAKTI—§§ 172–174	—	—	—	90
INSERTION OF PLOSIVES—§ 175	—	—	—	90
INSERTION OF r—§ 176	—	—	—	91
DOUBLING OF PI intervocalic stops—§ 177	—	—	—	92
METATHESIS—§ 178	—	—	—	92
CONTAMINATION—§ 179	—	—	—	92
ONOMATOPOEISIS—§ 180	—	—	—	92

SHIFT OF STRESS-ACCENT—§§ 181—87	—	—	93
INDEX OF PANJABĪ (Ludhiānī) words	—	—	101
INDEX OF SANSKRIT words	—	—	137

## PART II.

### LUDHIANĪ PHONETIC READER.

Preface from Dr. T. G. Bailey	—	—	—	153
INTRODUCTION	—	—	—	155
Ludhiānī VOWELS	—	—	—	156
Notes on the Ludhiānī VOWELS	—	—	—	157
Ludhiānī DIPHTHONGS	—	—	—	159
Ludhiānī CONSONANTS	—	—	—	160
Plosives	—	—	—	162
Affricates	—	—	—	162
Nasals	—	—	—	162
Lateral	—	—	—	163
Rolled and flapped	—	—	—	163
Fricatives	—	—	—	163
ASSIMILATION	—	—	—	164
STRESS	—	—	—	165
LENGTH	—	—	—	166
TONES	—	—	—	167
NOTES ON LUDHIANĪ TONES	—	—	—	169
INTONATION	—	—	—	169
Additional notes on Ludhiānī sounds	—	—	—	171
Chief difficulties experienced by English speakers in learning Ludhiānī and vice versa	—	—	—	173
Length (supplementary)	—	—	—	173
RHYTHM	—	—	—	176
TEXTS—	—	—	—	(For a list of texts see p. 177)
VOCABULARY	—	—	—	215



॥ श्रीवीतरागाय नमः ।

## PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

### Introduction<sup>1</sup>.

§1. The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers."<sup>2</sup> This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of the Bārī, Rachnā and Chaj Doābs.<sup>3</sup> The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects.<sup>4</sup> Hence it is not strictly logical to say that Panjābī is the language of the Panjāb.

§2. Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech—the ordinary Panjābī and Dōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhi spoken in the districts of Lahore and Amritsar which is considered to be the purest

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(1) For general history of Indo-Aryan speech in India, see J. Bloch: *La Formation de la Langue Marathi* §§ 1—26.

(2) Hobson Jobson: *s. v.* "Punjaab".

(3) L. S. I. IX<sup>1</sup> p. 608.

(4) Mr. H. A. Rose in his "Contributions to Panjābī Lexicography": *Indian Antiquary* 1908 pp. 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahārī, Bāgarū etc.

form of the language. This judgment of the people is in keeping with the fact that the Mājhi area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there. This has not given rise to any great native literature.<sup>2</sup>

§3. **Literature**.<sup>3</sup> The *Ādi-Granth* is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the *Granth*, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX<sup>1</sup> p. 609.

2. Pt. Sardhā Rām, the writer of the famous books "*Sikkhā dē Rāj dī Vitheā*" and "*Panjābī Bāt-Cīt*" belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

3. Nothing in English has yet been written about Panjābī literature except the information contained in the following books.

(i) E. Trumpp: "*The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays.*" London, 1877.

(ii) H. T. Thornton. "*Vernacular Literature and Folklore of the Panjāb.*" J. R. A. S. (Vol. XVII) 1885 pp. 373 ff.

(iii) M. A. Macauliffe: "*The Sikh Religion, its Gurus, Sacred Writing and Authors.*" 6 vols. Oxford 1909.

(iv) R. C. Temple: "*The Legends of the Panjāb.*" Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(v) C. Swynnerton: "*Romantic Tales from the Panjāb, collected and edited from various sources.*" London, 1903.

(vi) G. A. Grierson: Bibliography given in L. S. I. IX<sup>1</sup> pp. 619—24.

(vii) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(viii) J. F. Blumhardt: "*Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum.*" London 1893.

(ix) J. F. Blumhardt: "*Catalogue of the Library of the India Office*", Vol. II, part III. Hindī, Panjābī, Pashtu and Sindhī Books. London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā**. Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Granth.

The Mohammadans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or, sometimes, to the language of Tulsī Rāmāyaṇa, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brajaboli, was used by the Vaiṣṇava poets of Bengal.<sup>1</sup>

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

(x) H. v. Glasenapp: *Die Literaturen Indiens von Ihren Anfängen bis zur Gegenwart*: Leipzig 1929.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "**Hans Cōg**" (Wazir-i-Hind Press Amritsar 1914) and "**Koil kū**" (Mufid-i-Ām Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of "**Hīr Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hīr. Maulā Baksh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his Hīr (Urdu).

(1) D. C. Sen: "**History of Bengālī Language and Literature**"  
Calcutta 1911, p. 387.



Yazīd, written by Muqbil<sup>1</sup> about 200 years ago. Older than Muqbil is Bābā Farīd<sup>2</sup>. His couplets are in a form of Lahndī, but those found in the Ādi Granth under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālū, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like Hindustānī literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī-Panjābī. They differ from each other exactly as Urdu does from Hindi, *viz.*, in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar<sup>3</sup>.

§6. The general position of Panjābī among the Aryan languages of India is between western Hindī and Lahndī. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L. S. I. IX<sup>4</sup> pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. The following points may be noted in which it differs from Mājhi, the popular standard dialect :—

(i) So far as my speech may be taken to represent Ludhiānī, it does not distinguish between dental and cerebral

(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called "Hīr" was edited by me and published by the Panjab University, Lahore 1921.

(2) Gulzār or Isrār-i-Farīdī. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.

n and l. With the modifications described under Phonetics, all its n and l are alveolar. According to Sir George Grierson Mājhi, too, does not distinguish between l and ɭ but a few miles away from Lahore the distinction is very prominent.<sup>2</sup>

(ii) The reduction of the intervocalic h to tones is not so common in Ludhiānī as it is in Mājhi, thus Lahaur, Luhāri, Kahānī, rāhī pronounced with h in Ludhiānī are pronounced with tones in Mājhi as [l̥aʊr, lu̥ari, kḁɳi. r̥āi].

(iii) Ludhiānī does not possess initial v- as Malwaī and Mājhi do.

(iv) Ludhiānī has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustānī of Sahāranpur, Meerut and Muzaffarnagar districts. L. S. I. IX' p. 213.

(v) Mājhi often pronounces a vowel in a low tone after an initial r; e. g. Rām, rōṭṭī, Rānō, become Rhām [r̥a:m], rhōṭṭī [r̥oṭṭi], Rhānō [r̥a:nō] in Mājhi.<sup>3</sup>

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazirābād. Ludh. dhiḍḍ, bhābbi, but Wazirābādī dhiḍḍh [t̥iḍḍ], bhābbhi [p̥ābbi]<sup>4</sup>.

(vii) There is a tendency to interchange r and ɾ to some extent in Mājhi. It is very conspicuous in Multānī<sup>5</sup>. Ludh. pūri, kacaurī but WP, Lah. pūri, kacaurī.

(1) Sir George's argument that 'Dulhan Darpan, written in the purest form of the Mājhi, does not contain a single cerebral ɭ from cover to cover' (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between l and ɭ, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey: "Panjābī Manual", and "Panjābī Phonetic Reader".

(3) Personal observation for Lahore; Bailey's Panjābī Manual for Wazirābād.

(4) Panjābī Phonetic Reader p. xv.

(5) L. S. I. VIII' p. 324.

(viii) The PI groups *tr* *dr* are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. *putt*, *sūt*, *tinn*, *chiddā*, *nīd*; Mājhi *puttar*, *sūtar*, *trai*, *chidrā*, *nīndar*.

(ix) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.

(x) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. *chāttā* from *chānnā* 'to sift' heard at Lahore should be added to Newton's list.

(xi) The Future III sing. is often *karīgā* etc. in Mājhi as against *karū* or *karūgā* etc., in Ludhiānī.

(xii) *-gā* is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhi.

(xiii) The verb substantive in the past tense is conjugated for person in Mājhi but not in Ludhiānī.

(xiv) The word for 'house' *ghar* is pronounced with a short close vowel at Ludhiana thus [*k.ar*], but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly [*ɑ:*] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in *-ar*.

(xv) The word for 'one's own' is *apnā* in Ludhiānī but *āpnā* in Mājhi, and *āv dā* in Malwaī.

(xvi) L.S.I. IX<sup>1</sup> p. 616 says that the postposition of the agent case is *nai* or *nāi* in Panjābī. So far as I have heard, it is *nē* or *nē* everywhere as in Ludhiānī. In the Doābī of the Hoshiārpur district, however, *nāi* is frequently heard.

(xvii) The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and

pronunciation; e.g. Ludh. *tinn* (3)', *geārā* (11)' *caubī* (24) *paccī* (25) *bun* (to weave), *bhānajā* (sister's son), *gāl* (abuse), *mālā* (wreath), *lattā* or *littā* (taken) but Majhī *traī*, *yāhrā*, *cahvī* *panjhī*, *un*, *bhaṇēā*, *gāhl*, *māhlā*, *litā* etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see Turner §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālarkotlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrāt. and parts of Sialkote and Gurdaspur.

### Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī may be divided into two classes—Quantitative and Qualitative. The former depend on what is commonly called stress-accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

### Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammarians make no mention of a non-musical accent, and although it is

highly improbable that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars to propose different theories for their explanation. Dr. Pischel ascribed to the musical accent of Pk., functions similar to those of stress-accent in explaining certain Pkt. forms<sup>1</sup>, while Sir George Grierson<sup>2</sup> and Prof. Jacobi<sup>3</sup> assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it<sup>4</sup>. In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable containing long vowels, on the last (not the final) from among those.

§11. The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi, Grierson and Bloch<sup>5</sup> have been discussed at length by Turner<sup>6</sup>. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the IAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.

(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.

(3) Z.D.M.G. Vol. 47 p., 576.

(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." **Pronunciation of Russian** 1923 § 763.

For functions of musical and stress accent see Giles: **Comparative Philology**: London 1901 §§ 88-94.

(5) §§ 32 ff.

(6) J.R.A.S., 1916, pp. 203.

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress<sup>1</sup> had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

§12. Without postulating further on this point, it is certain that there was in Skt. and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the IAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces—length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, *e.g.* in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

### Vowel-changes.

§13. Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts. and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated separately from those of the unaccented.

### Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are  $r > a, i, u, ri;$  ( $l > ili$ );  $ai > ē$ ;  $au > ō$ , the long vowels becoming short before consonant-groups except in the N. W. Prakrits.<sup>2</sup> Even in Apabh-

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(1) To be modified according to the statement about the re-adjustment of the stress-accent mentioned in the last paragraph.

(2) T. Michelson; JAOS, Vol. 31 p. 232.

raṃśa the condition of vowels has remained practically the same as that in Pkts, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore, that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjābī, the reason being that the PI intervocalic stops have disappeared or become h, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

### §15. Examples:—

a > a : agg (agnī-); aṭṭh (aṣṭau); sāpp (sarpā-); cand, WP cann (candrā-); karnā (kāroti); gadhā (gardabhā-)

ā > ā : āṇḍā (āṇḍā-), āddā (ārdra-), kānnā (kāṇḍa-), dākh (drākṣā), kānā (kāṇā-), namānā (nirmāna-), WP nanān (nānāṇḍā).

i > i : ikkh (ikṣū-), innhan (indhana-), pinn (piṇḍa-), sikkh (śikṣā).

ī > ī : līkh (līkṣā), jī (jivā-), pīrhā (pīṭha-), pīr (pīḍā), bihī (vīthikā), WP hīh (īṣā).

u > u : muṭṭh (muṣṭi-), russānā (ruṣyati), pur (puṭa-), putt (putrā), kukkh (kukṣi-).

ū > ū : ūnā (ūnā-), jūā (dyūṭā), mūt (mūtra-). sūī (sūci-), gūrhā (gūḍhā).

ē > ē : khēt (kṣētra-), bhēḍ (bhēḍra-), ēluā (ēluka-).

ō > ō : ōḍ (ōḍra-), cōr (cōrā-), kōṭṭhā (kōṣṭha-).

ai > ē : ēkkā (aikya), cēt (caitra-).

au > ō : pōṭṭā (pāutra-), gōrā (gaurā), dōhtā (dauhitra-).

No example has survived in Panjābī containing the PI vowel ṛ.

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(1) The accent mark on PI words represents the musical accent and not the stress,

## Vowels in closed Syllables. <sup>i</sup>

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect Panjābī together with Sindhī, Lahndī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengālī etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī Gujarātī etc., but this time at the cost of shortening the following consonant, so that all distinction of original vowel-length in front of consonant-groups was lost in these dialects.

§17. The absolute length of the Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, i. e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such.<sup>2</sup> Although the absolute length in the last case is nearly the same or often less than that of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

(1) In Skt. closed syllables were of two kinds—closed by a single consonant and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjābī see **Length** in **Phonetics**.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: **Pronunciation of Russian** §§ 746-50.



§18. In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Aśoka's edicts at Mānsehrā and Shāhābāzgarhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Gīrnār recension, however, preserves long-vowels before consonant-groups, although, in Gujārātī Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

§19. The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final double consonant following a long vowel is shortened.

#### Examples!—

a : satt (saptá), hatth (hástá-), kamm (kárma-) dand (dánta-), sadd (śábdá-) etc.

ā : kānnā (kāṇḍa), pāssā (pārsvā), kāṭh (kāṣṭha-).

i : sinjānā (śiñcāti), cittā (citrá), mitt (mitrá).

ī : līkh (līkṣā).

u : suddh (suplā-), putt (putrá-), duddh (dugdhá-).

ū : sūt (sūtra), cūnnā (cūrṇa-).

ē : nettī (nētrī), jēṭṭhā (jyēṣṭha-), khet (kṣētra-).

ō : koṭṭhā (kōṣṭha), cōkkhā (cōkṣa-)

§20. Pī ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts., but in Panjābī they appear as long ē, ō, so in II. Guj.<sup>2</sup> etc. after lengthening of the Pkt. short e, o.

(1) Michelson: JAOS Vol. 31, pp. 231—34.

(2) Turner: § 37.

ai : ākkā (aikya-), cet (caitra-)

au : pōttā (pāutra-).

§21. Exceptions are of two kinds, (i) those in which an originally long vowel is shortened and (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage, and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bāḡru or vernacular Hindostānī.

(i) It is interesting to note that most of the exceptions of first kind have *r* as the first member of the consonant-group that comes after the long vowel.

§22. ā > a : allā (\*ārdla-), baddal (vārdala-), mang<sup>a</sup>nā (mārgati) but māḡ f. 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. magar 'after' (mārga + ra-?), magghar (mārgasīra-), kattak WP kattā, kattē (kārttika-) māihgā (mahārga), baḍḍhī 'bribe' is from \*vārdhika-, paṭṭhā 'muscle' if connected with a vṛddhi<sup>6</sup> form of prṣṭhā; apnā (ātmanah) must be a loan from H. cf. WP āpnā. Phaggan (from phālguna-, and not from phālgunā-), amb (āmra-, the form amra-, also, is found in the kōśas). bajjanā (vādyate) may have come from an analogical form \*vadyatē, cf. nadati: nadyatē, āṭṭā, Mul. aṭṭā (Pkt. \*aṭṭa-) may be a loan from H. if it is derived from a PI word beginning with short *a* followed by a group *r* + consonant. cf. Pers. ārd.

§23. ī > i : tikkhā (tikṣṇa-) is rather difficult to explain. No PI word containing ī + *r* + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. ū > u : unn (ūrṇā), kūdd<sup>a</sup>nā (kūrdati), kucc (kūreā-) dubb (dūrvā), muḍḍh (mūrdhā), tunn<sup>a</sup>nā (tūrṇa-), WP kummā (kūrmā), WP Pujj<sup>a</sup>nā (pūryate), WP punnā (pūrṇā), punneā

(pūṇimā). WP ubbhā (ūrdhvā-), *ujjh* occurring in Vārā Bhāī Gurdās VI, 20, 2, a composition in a mixture of Hindi and Panjābī (sūrya-). A considerable number of Skt. words with *ū* including most of those cited above, also, appear with *u* in dictionaries. Other words are *sunṇā* (sūnyā, also śanya-) *rukkhā* (rūksā also ruksa-), *mull* (mūlya-).

Seeing the shortening of the PI long vowels before *r* & consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are *pāssā*, *cūnnā*, *ḍāḍḍhā*, *gājjar* and *mājnā* or *mānjnā*.

§25. (ii) The second kind of exceptions (words with *ā*) may have come from *vr̥ddhi* form or be recent loans.

*a > ā*: *āṭṭhan*, *āṭṭhamnā*, *āṭhnā* (āstana-), *gāggar* (gargarī), *sāg*, *sāngā* (śaṅkū-), *lāṭṭhī* but also *laṭṭh* (\**laṭṭhi* cf. *yaṣṭi*-), *bāṭ* 'read,' but *battī* 'wick,' *baṭṭī* 'stone' (*varṭi*- or *vārṭma*), *bāg* (*valgā*), *hāṭṭhī* (*hastī*-), *khāj* (*kharjū*-).

*i > ī*: *rīṭṭhā*<sup>1</sup> (*ariṣṭa*-), *nīd*, WP *nīndar* (*nīdrā*), *majīṭh* (*mañjiṣṭhā*), *jīb* *Doṭh*, *jibbh* (*jihvā*), *kittā*, (*kṛtā*- by analogy with *suttā* etc.), *giṭṭhī* (*agniṣṭhā* cf. *āṅgāra*-)

*u > ū*: *ūncā*, WP *uccā* (*ucca*-), *pūch*, WP *pucch* (*pāccha*-), *ūṭh*, WP *uṭṭh* (*ūṣṭra*-), *kūhl* (*kulyā*, cf. *kūlya* 'belonging to a bank, *kūlinī* 'river'): *jūṭh*, *jhūṭh* (*juṣṭa*-) both these words, seem to be loans from H. the idea of *jūṭh* is rather religious, and for *jhūṭh* the regular word in WP is *kūr*.

### Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to ML, or are shared by the cognate languages also.

*a > i*: No satisfactory explanation can be given for this change. The Pkt. words in which this change has taken place, appear in their regular form in Panjābī when they survive in it; eg. *pakvā* > Pkt. *pikka*- but Panj *pakkā*, H. *iḍ*., Guj.

pākū; āngāra- > Pkt. imgāla but Panj. āgeār. pakka- and aṃgāra also occur in Pkts. (Pisch. §§ 101, 102.).

injh (āsru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. pīchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < prṣṭha-; pinj<sup>a</sup>rā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. § 74), Sin. miña. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of u in the following syllable.<sup>1</sup> Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. cirā (catāka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bak<sup>k</sup> (valka-), bingā (vakrá-, Pkt. vaṃka-) H. bīkā, bā<sup>k</sup>kā. Panj. bā<sup>k</sup> 'a bent oval ornament for ankle must be a loan from H. mir<sup>c</sup>, WP mar<sup>c</sup> (marica-: \*maricya- to account for Panj. c-, cf. vaṇija-: vaṇijya-), hiran (harīṇa-), imlī (amlikā), riṇḍi (ēraṇḍa-). In gin<sup>a</sup>nā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayāti, Guj. gaṇvū. Poādhī jib beside H. jab, ib beside H. ab. chik<sup>kā</sup> beside chak<sup>kā</sup> (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i;<sup>2</sup> e.g. kukkī<sup>r</sup> f., chōhir f. hēkil f. (hēkul m. boar), randī<sup>n</sup> f., vōhir etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kanduka-?) cf. Apabh. kindua; Bhavisatta. 3, 5.

Rājasthānī appears to substitute i for a in a number of tatsamas or semi-tatsamas.<sup>3</sup>

§ 27. a did not change to ī under any circumstances. Panj. chī beside chē cannot come from Skt. ṣaṭ cf. Pkt. cha. The form chī or chē is probably the result of contraction of a+ī in Pkt. chahiṃ > Apabh. chahī.

(1) cf. Grierson's remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. S. I. VIII<sup>2</sup> p. 250.

(3) L. S. I. IX<sup>2</sup> p. 33.

§28.  $a > u$ : This change is in most cases due to the influence of  $u$  in the following syllable. In Pkts. also,  $a > u$  was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarātī has remained free from this change and also from the change of  $a$  to  $i$ .

ungal (aṅgūli-) Guj. āgaḷ; cunj (cañcu-) H. cōc but Guj. cāc; ungarnā (aṅkura-), sungarnā (saṅkuṭati), mucch beside mass (śmaśru- cf. Pkt. mamsu-?) kunj also kanj 'snake's slough' (kañcu-); unjal (añjali- on the analogy of aṅgūli- > ungal, or from uḍañjali- 'hollowing the palms and then raising them' cf. Mar. oṃjaḷ, vaṃjaḷ), khuddō (kanduka-?), pur beside par 'upon' (upari, \*uppari > Paj. uppar).

This change is specially frequent in Bengālī, and Oṛia.<sup>1</sup> In Lalindī and Kāshmīrī dissyllabic words often take  $u$  in the second syllable due to the influence of the final Apabh.  $u$ . Thus Nom. Sing. kukkuṛ, chōhur, raṇḍuṇ 'widower' but Nom. pl. kukkar, chōhar, raṇḍaṇ.<sup>2</sup>

§29.  $a > ē$ ? Due to a following  $h$  under definite conditions. See § 75.

$a > ē$ : bēl (valli-), chēj or sēj (śayyā) go back to Pkt. vēlla- and sējḡā (Pisch. §107). sellā 'spear' (śalya-), chējḡā: H. chajḡā is a recent example; for chē 'six' see § 27.

§30.  $a > ai$ : (i) Due to a following  $h$  under definite conditions. See §§ 70-71.

(ii) In a number of tatsāma or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar. Sainkar (śaṅkara-); baingan, H. id. (vaṅgana-); paintī, H. pāitīs (Pkt. paṇatīsa), saintī H. sāitīs (Pkt. sattatīsa-); pāihaṭ. H. pāisath (Pkt. paṇasatṭhi); H. pāitālīs, sāitālīs, but Panj. pantālī, santālī (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in saintī, santālī is perhaps due to analogy of paintī, pantālī. WP painc but EP panc, H. id. 'arbitrator'; W P saincā but

1. Grierson: ZDMG Vol. 49 p. 403.

2. L. S. I. VIII<sup>1</sup> p. 253.

EP. *sañcā* 'mould,' WP. *painchī* but EP *pañchī* 'bird,' WP. *kaiñṭhā* but EP *kañṭhā* 'necklace'; Poth. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kaineñī* but EP *kaneñī* 'dancing girl'; H. *gāidā* (*gaṇḍaka*-); Mar. *māid* (*manda*-, Bloch § 58).

In the Panj. word *aincī* from Eng. *inch*, *i* has become *ai*.

§31. It may be interesting to point out that final *a* in the names of the Hindī letters क, ख, etc., is often pronounced as diphthong *ai* or [æ] in Panjābī, thus *kai*, *khai* or [kæ, khæ] etc. Another tendency is to pronounce it long, thus *kā*, *khā*, etc., this of course is necessary because Panjābī words do not end in short vowels except final *ə*.

§32. *a* > *au*: (i) Due to a following *h* under certain conditions. See § 72.

(ii) Due to a following nasal as in *a* > *ai* like which this, also, is more frequent in WP and is confined to *taṭṣamas* or loans. *caumpā* (*campā*-), EP *baunsī*, *bansī* beside *bainsī* (*vaṃśā*), EP *kant*, WP *kaunt* (*kānta*-); EP *saklamp*; WP *saklaump* (*saṅkalpa*-).

§33. *i* > *u*: This again is due to umlaut, i. e., the influence of an *u* in the following syllable, and is very rare. *bund* beside *bind* (*bindū*-), *nuccarṇā* beside WP *niccarṇā* (\**niccurnā*, intransitive of *nacōṛṇā* < *niścōṭati*). *sungh-nā* (*śiṅghati*) comes perhaps from \**śṛṅkhati* cf. Wackern §146.

§34. *i* > *e*: Due to a following *h* under certain conditions. See §76.

*i* > *ē*: According to Pkt. grammarians, *i*, *u* often become *e*, *o* before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vrddi-forms (Bloch § 80). *kēssū* (*kiṃśuka*- : *kaiṃśuka*-), *nēmbū* (*nimbūka*- : *naimbuka*-), *sēm* (*śimbā*- : *śaimbya*-), *sēṭh* 'expressed sugarcane' (*śiṣṭa*- : \**śaiṣṭa*-) cf. H. *sīṭh*, Mar. *śīṭ*.

§35.  $i > \bar{e}$ : The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In Panjābī two examples have survived which are, also, shared by other IAVs.

As to *khēlnā*, *khēḍnā* (*krīdati*), it is probable that there were two separate roots  $\sqrt{krīḍ}$  and  $\sqrt{khēl}$  in PI which were confused with each other in Pkts. (cf. Pischel §122).

*bahērā* (*vibhṣṭaka-*). Pischel §115 quotes *bahēṭaka* as found in *Vaijayantī* 59, and *vahēḍaka* in *Böhtlingk*. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. *vibhēlae* points to *vibhēḍakaḥ* (Pisch. § 121, Bloch § 80).

§36.  $u > a$ : Only one example has been found in which an accented *u* has changed to *a*, WP *appaṛṇā* beside *uppaṛṇā* (*utpatati*). In *maulnā* 'to blossom' the change goes back to Pkt. (*mukula-* > *maūla*-Pisch. §123) where it is regular. cf. Pkt. *maū-* < *mṛdu*.

§37.  $u > i$ : *siūnā*, *seōnā* (*svaṛṇa-*: *suvārṇa-*: \**sivārṇa-*).

§38.  $\bar{u} > \bar{o}$ : Like  $i > \bar{e}$ , this change, too, noticed by Pkt. grammarians can be explained by *vṛddhi* forms (Pischel § 125, Bloch 80). *pōnnā* (*punḍra*: *paunḍra-*), *pōkkhar* (*pūṣkara*-*pauṣkara-*), *pōl* (*pūlya-* \**paulya-*). *mōtthā* (*mustā*: \**mausta-*), *kōṛh* (*kuṣṭha-*: \**kaṣṭha-*, cf. Pa. *kōṭha*), *mōklā* (J. Skt. *mutkala-*: \**mautkala-*), *ṭhōhlū*, Mul. *ṭhōhl* (*sthū'ā-*: *sthaulya-*). *pōtthā* (*pustaka-*: \**paustaka-*) really comes from Pehl. *pušt* 'skin' connected with PI *prṣṭha-* (*Grundriss Irānisch* Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39.  $\bar{e} > \bar{i}$ : as in *rīn* beside *rēn* (*rēnu-*).

§40.  $\bar{o} > \bar{u}$ : as in *jūn* 'birth past or future' (*yōni-*).

## VOWELS IN UNACCENTED SYLLABLES.

### Treatment of the final syllable.

§41. The final syllable of a PI word has remained in an unstable condition throughout its development down to the modern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Aśoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -m which became anusvāra. What was in PI devāḥ, devān, devāt, dēvam, tasmin, kurvan, bharēt, etc., became in Pāli dēvā, dēvā, dēvā, dēvam, tassim, kuvvam, bharē etc., respectively. The Pkt. forms parisā (pariṣat), maṇam (maṇaḥ) etc., are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the further addition of case terminations so that they may look like inflected forms of the most common types.

§42. Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt. in its transition from Vēdic, e.g. RV yātrā, tātrā, ātrā, kútrā are handed down in Skt. as yatra, tatra, atra, kutra only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

The final anusvāra often becomes the nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

§43. As we pass from Pkts. to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh- gharu, phalu etc., become Panj. H. ghar, phal, Guj. Mar. ghar, phal, etc. The final vowel after another vowel



coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaṇṇ*, *mālīṇ* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are Sindhi and Bihārī. Panjābī belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in Sindhi.

§45. The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book"—Louis Gray's *Indo-Iranian Phonology*. ( § 961 ).

§46. A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

§47. For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§48. As mentioned above, Pkt. words could end in a vowel, short or long, or in *anusvāra* preceded by a short vowel only. In Apabh. the long vowels were shortened and the *anusvāra* was

changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	kar
	pāñca	pañca	pañca	pañj
	saptá	satta	satta	satt
Pkt. -ā	mūrdhā	muddhā	muddha	mudḍh

(*Bhavisatta. 167, 4*)

ātnā	appā [Panj Pkt. — *āppā]	—	āp
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lajjā	lajjā	lajja	lajj
jāṅghā	jaṅghā	jaṅgha	jaṅgh
		(Bh. 77, 2)	

Pkt. -i	upari	uvari cf. AMg. uppim	—	uppar
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Pkt. -ī	agnīḥ	aggī	aggi	agg
	kukṣīḥ	cf. [kucchi	kucchi] !	kukkh
	bhagini	bhainī	vahini	bhain
			(Bh. 309, 4)	

Pkt. -u	ikṣūḥ	*ikkhū, cf. uechū	—	ikkh
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Pkt. -ū	vidyut	vijjū	vijju	bijj
	śvaśrūḥ	sassū	sassu	sass

Pkt. -ē	krōḍē	kōḍē	—	kōl
	pārśvé	passē	passē	pās

(Panj. Pkt.

\*pāssē)

Pkt. -ō	putrāḥ	puttō	puttu	putt
	bālah	bālō	bālu	bāl

Pkt. -aṃ	phālam	phalaṃ	phalā	phal
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Pkt. -iṃ	ākṣi	[acchiṃ]	[acchi] (Bh.)	akkh
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Pkt. -uṃ	āśru	aṃsum	—	injh, WP. anjh.
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§50. From the pronouns of the first and second persons plural, *asmē*, \**tuṣmē*, we should expect Panj. \**as[s]*, \**tus[s]* through \**assā*, \**tussā*; but actually we get *asī*, *tusī*, or *asā*, *tusā*. The *ī* in the first pair seems to represent the instrumental case termination because after them the agent sign *nē* is not used. The *-ā* in *asā*, *tusā* seems to be the regular oblique plural termination added to *as[s]*, *tus[s]*, on the analogy of nouns. These forms could not have come from *asmān*, \**tuṣmān*, for they, too, should have given *as[s]*, *tus[s]* through \**assā*, \**tussā*. The conjecture that *ā* in *asā*, *tusā*, is an oblique plural termination is strengthened by the fact that the agent sign *nē* can be optionally used after them. Before other postpositions like *nū*, *dā*, *tō* etc. *asā*, *tusā* (and not *asī*, *tusī*) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus *ásā nē*, *ásā dā*, *túsā nū*. But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of *-ā* is taken away, the initial *a-* of *asā* omitted, and the *-s-* of *túsā* changed into *-h-* which then is shifted to *t*. The postposition *dā* becomes *dā*. The change of *s > h* and the omission of *a-* are optional in Mājhī.

### Vowels in non-final (unaccented) syllables.

#### §51. Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But *u* in dialects other than Poādhī tends to maintain its *u* quality however short it may become.

*a*: *gūtthā*, (*aṅgúṣṭha-*); *nhērā*, WP *hanērā* also ( \* *andha-kara-*); *rītthā* WP *harītthā* (*áriṣṭa-*); *khārā*, *akhārā* (*akṣavāṭa-*); *bacc*, WP *vacc* (*ápatya-*), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (*árdha + māna-*); *nāj*, *anāj* (*annādya-*); *gahā*, *agahā* (*ággra + ?*); *hun* (*adhunā*).

The dropping of *a-* in *asā* has already been spoken of. *maus amāyāsyā*) may be a loan, or *-m-* has been preserved through the loss of *a-* before the change *-m->-(ṽ)*. *dhauncā* (ardha-pañcama-) is a loan because of *-ñc->nc*.

§52. *ā*: *Hārḥ* (Āṣāḍha-). The Dōgrī pronunciation of this word is peculiar, something like *ahār* [ʔa:ɾ]. WP *akhāṇ* (ākhyāna-). More cases can be cited from Persian loanwords, e.g., *rām* or *arām* (ārām); *bāj*, *abāj* (āvāz); *sān*, *asān*, (āsān) etc.

§53. *i*: For *i* also one has to look to Persian loans. *lāj*, *alāj* (ilāj); *nām*, *anām* (inām) etc.

*ī*: *amān*, vul. *mān* (Pers. imān); *āsāī*, vul. *sāī* (Pers. 'isā+ī).

§54. *u*: *utahā* or *tahā* (ut+?); *utārnā*, Poādhī *tārnā*, *atārnā* (uttārayati); *uṭhaunā*, Poā. *ṭhaunā*, *aṭhaunā* (utthāpayati). In *baṭnā*, WP *vaṭnā* (udvartana-) the loss of *u* must have taken place before the shift of accent. cf. H. *úṭṭan*. Similar may be the case with *bakkhar* (upaskara-), *baihnā* (upaviśati) and *baiṭṭhā* (upaviṣṭa-).

§55. *ē*: *ē* was first reduced to *e* or *i*, and then became neutral vowel (or was lost) *rinḍ* or *arinḍ* (ēraṇḍa-), *geārā* (ēkādaśa cf. H. *igyārāh*, Guj. *agvār*), *kattī* (ēkatrimśat). Similarly the words for 41, 51, 61, 71, 81, 91, 101 are pronounced without and sometimes with the neutral vowel. Other compounds of *ēka*, also, lose the *ē-*, e.g., *kaṭṭhā*- (ekasthā), *kallā* (Pkt. *ekkalla*-).

§56. (b) When an unaccented vowel comes after a consonant, the same thing happens, viz, it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about *u* applies here also. The change *u > a* takes place if the next syllable contains *ō* or *ū* but not otherwise. Examples illustrating this rule will be found under *u*:

§57. *a*: *takhān* (takṣāṇa-), *phalāh* (palāśā).

ā: jamāī (jāmāṭṛka-) where -m- is of secondary origin; WP bhaṇēā (bhāginēya). In Pers. loanwords e.g. bajār (hāzār,).

§58. i: WP and Poṭh. preserve the i unchanged.

baśāh, WP viśāh (viśvāsa-); naputtā, WP niputtā (niṣputra-); nasaṅg, WP. nisaṅg (niśśaṅka-).

i: narōā (nīrōga-), lalārī (nīla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. līlgar.

§59. u: purānā or parānā (purāṇā), dukān, Poā. dakān (Pers. dukān).

ū: tulāī (tūla + ?)

§60. (i) Unaccented i, ī, ē become e before [h]-ā, [h]-ō. but a closer i before ū.

peārā (priyakāra-), seāl (śītakāla-), keārā (kēdāra-), beāh vivāha-), dehārā (divasa- cf. Mar. dīs), tehāeā (\*tṛṣāyita-), but jiūn (jīvana-), neōdā but niūdā (nimantra-), gheō WP ghiū (ghṛtā-), pēo WP. piū (pitā).

§61. (ii) ū, ō followed by a syllable containing u, ū or ō become a.

damūhī (Panj. dō+mūh+ī); dasūttī (Panj. dō+sūt + i); kaputt (kuputra-), kasūttā (\*kusūtra-) cakōr (Paj. eu + kōr standing perhaps for kōn < kōṇa-); cakhūnjā (Paj. eu + khūnjā); kabōl (Paj. ku + bōl).

§62. (iii) ū, ō followed by a syllable containing ā, ī, ē become u.

kuḍhabā (Panj. ku + ḍhab + ā); dutahī (Paj. dō + taih + ī); dutārā (Panj. dō + tār + ā); cuphērē (Paj. eu + phēr + ē); kunīt (Panj. ku + nīt); kurīt (Paj. ku + rit); dusērā (Paj. dō + sēr + ā); kunāfī (Panj. ku + nāu), nukīlā (Pers. nōkīla), kuhārā etc.

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

chóttā: chuṭāi, níkkā: WP nakérā, pīlā 'yellow': paláttan 'yellowness' káurā: kuráttan; bíkkhar: bakhér, nígghar: naghār, jím: jamā, sīm: samā, bíj: bajā, tól: tulā, khēhl: khalhā etc.

§64. **Post-accentual.**—A short vowel (a, i, u) after an accented syllable is (i) reduced to a neutral vowel, (ii) but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) káṅgan (kaṅkana-), cánnan (candana-), kájjal (kajjala-), kápp<sup>a</sup>rā (karpaṭa-), cíbbhar- (cirbhata-), dákkhan (dakṣiṇa-) sáththal (sákthi), mának (māṇikya-), títtar (tittirā-), úkkarnā (utkirati), báiran (vairinī), mállan (mālinī), bánaj (vaṇijya-); WP pábban (padminī), mīrac, WP mārāc (marica-<sup>\*</sup> maricya-) úggarnā (udgurati), kúṛam (kuṭumba-), kúkkar (kukkuṭā), lākkar (lakuṭa- : \*lakkuṭa-), sūrāg (suruṅgā), phággan (phālguna-), gúggal (gūlgalk), úngal (aṅgūli-), káṅganī (kaṅgunī), takk<sup>a</sup>lā (tarku-).

§65. (ii) tírchā (tiraścā-), pútlā (puttala-), khúrpā (kṣurapra-) dōhtā (dauhitra-), háhldī (haridrā), dhártī (dhāritrī); bíjli (vidyut), pásli but also páss<sup>a</sup>lī (pārsu-).

§66. Of dissyllabic words whose scheme is  $\underline{\quad} \approx \quad$  where the first syllable is -open and the second closed by a single consonant, there is an alternative pronunciation  $\underline{\quad} \approx \quad$  i. e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

ban<sup>a</sup>t or bant<sup>a</sup> 'structure,' camak or camk<sup>a</sup> 'brilliance,' dhar<sup>a</sup>t or dhart<sup>a</sup> 'earth,' bhal<sup>a</sup>k or bhalk<sup>a</sup> 'to-morrow,' mas<sup>a</sup>k or mask<sup>a</sup> 'water-skin,' ṭaih<sup>a</sup>l or ṭaihl<sup>a</sup> 'service etc.; with stops : bhag<sup>a</sup>t or bhagt<sup>a</sup> 'devotee,' nag<sup>a</sup>d or nagd<sup>a</sup> 'cash'.

§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., *kālā*, *gādhā* *caḥhāi* etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., *parikṣā* > *parikkhā* > *parakh*; *nirikṣā* > *nirikkhā* > *nirakh*; *haritaki* > E. P. *haraḥ*, WP *harīḥ*.

### Effects of *h* on vowels.

§68. It is a curious fact that the presence of an *h* in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area—Panjābī, Sindhī, Gujarātī, Hindī, Pāṣāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E. P. when *h* is intervocalic.

§69. In Mod. Persian what is denoted by *fath* (i.e. *a* in the Native Script) is actually pronounced *e* before an *h*, thus the word in native spelling *mahr* is pronounced *mehr* 'kindness'; *ka[h]*, *ke[h]* 'that'; *ca[h]*, *ce[h]* 'what' etc. In these cases, however, the *a* i. e. the *fath* goes to Pehl. *i*.<sup>1</sup> In Gujarātī the whole group *ah* becomes *ē*.<sup>2</sup> The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.<sup>3</sup> The Panjābī changes are very similar to those of Hindustānī with a few differences. The *h*, if final or followed by a consonant, shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhī see L. S. I. VIII<sup>1</sup> p. 22.

(1) *Grundriss der Irānischen Philologie*: I. pt. 2, p. 21, § 3, 4. Cf. Sten Konow: J.R.A.S. 1911 p. 5.

(2) Grierson: *Phonology*, Z.D.M.G. Vol. 549, p. 409. Turner: "The *e* and *o* vowels in Gujarātī", §11 (vi) b.

(3) *Bulletin of the School of Oriental Studies*: II. p. 545.

§70. (i) An accented *a* followed by an *h* which is either final or followed by a consonant is pronounced *ai* at a higher tone, the *h* itself becoming silent. In the Gurmukhī script, an *i* is added to the *h*.<sup>1</sup>

kaih, spelt in Gurmukhī *kahi* (kathaya, Pkt. kahēhi),

baih, „ „ bahi, (vaha, Pkt. vahahi ?)

kaihnā „ „ kahinā, (kathana-)

jaihmat „ „ jahimat (Pers. zahmat).

§71. (ii) If the *h* is followed by a short *a*, the *a* before *h* changes to *ai*, but the tone-effect does not take place. *kaihan*, Gur. *kahin* (kathana-) but also *kaihn* [kâen], *kaihar*, Gur. *kahir* (Pers. qahr) also *kaihr* [kâer.]

§72. (iii) An accented *a* may also be pronounced as *au* before an *h* under the same conditions as in (i) and (ii) above. In the Gurmukhī script, *u* is added to the *h*.

pauh, Gur. script *pahu*, (prabhā) also *paih*.

kauh, „ „ kahu, (kathaya, Pkt. kahasu, kahahu)  
also *kaih*.

rauh, „ „ rahu, (rásah, Pkt. rasō) beside *raih*.

naūh, „ „ nahū, (nakhāh, Pkt. nahō), beside *nēih*.

pauhar, „ „ pahur (prahara-) also *paihar*, *paihr*, *pauhr*

bauh<sup>at</sup>, „ „ bahut (bahutva-).

Note that in Persian loanwords *a* before *h* does not change into *au*.

§73. In the *tadbhava* words the changes *a* > *ai* and *a* > *au* before an *h* are probably due to epenthesis, for there was an *i* or *u* after *h* in almost all cases. Moreover these changes must have taken place before the elision of the final *i*, *u*, and when the *h* had turned into a tone, the two vowels naturally resulted

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(1) Beames I p. 131, Grierson; Phonology, Z.D.M.G., Vol. 49 p. 402.



into a diphthong; thus, Pkt. *kaḥēhi* > *kaiḥ* [kʰæ]; Pkt. *rasō* > Apabh. *rasu* > old Panj. \**rahu* > *rauh* [rʰəʊ].

§74. The two alternative pronunciations of one and the same word with *ai* and *au* are perhaps due to confusion of different forms, thus

*rasō* > *rauh*, *rasēna* or *rasaiḥ* > *raiḥ*  
*nakhō* > *nāuh*, *nakhēna* or *nakhaiḥ* > *nāiḥ*.

At first these pronunciations were used for different cases of the same word; later one form was used for all the cases. This phenomenon may have been dialectal, *i.e.*, one dialect chose *ai* for all cases and the other *au*. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

§75. (iv) An accented *a* before *h* which is followed by *ā* or *ī* is optionally pronounced as *e* or *ai*; thus:—

*sahā*, *sehā* or *saiḥā* (śaśā[ka]-)

*paḥā*, *pehā* or *paiḥā* (patha-)

*gaḥā*, *gehā* or *gaiḥā* (graha-)

*kaḥī*, *kehī* or *kaiḥī* cf. H. *kaśī*, *kassī*

*naḥī*, *nehī* or *naiḥī* cf. H. *naḥī*.

The *ai* pronunciation before *ī* is peculiar to Doābī of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an *i* in the next syllable, *e.g.* in *kehā* (kathita-), *rehā* (rahita-), *pehā* (pathi-); and later was extended analogically.

§76. (v) Accented *i*, *u* are pronounced *ē*, *ō* before *h* as in (i) and (ii).

*bēh* (vīsa-), WP *bhēh* (bīsa-), [K] *tēh* (tṛṣā), [K] *kēh* (kāśya cf. H. *kis*), similarly *jāh*, *ēh*, *tōh* (tuṣa-), *khōh* (kṣudhā), *bhō[h]* (busā-), *mōhrī* (mukhara-), *mōhlā* (mūsala-). For similar phenomena in Persian, see *Grundriss der Irānischen Philologie*: I. pt 2, p. 25 § 5; p. 30 § 5.

§77. (vi) In a few cases accented *a*, *i*, *u* are lengthened before a final *h*. *bāh*, WP. *vāh* (*vaśā*), *tīh* (*trṣā*), *nūh* (*snuṣā*).

§78. (vii) In some words accented *ē*, *ō* are pronounced *ī*, *ū* before *h*. *mīh* (*mēgha-*) *līh* (*lēkhā*), *pīhg* or *pīgh*, (*prēṅkhā*) H. *sīrhī-* (*śrēḍhi-*) *pūjhā* or *pūjhā* (*prōñchati* cf. Pkt. *pumchāi* but H. *pōchnā*); *sūh* 'news' (\**śōdhi*-cf. *bōdhi*) *sūhnī* (*śōdhanī*), *sūhā* (*śōbha-*), *kūhnī* or *kōhnī* (*kaphoni-*). The changes *ē* > *ī* and *ō* > *ū* and inversely *ī* > *ē* and *ū* > *ō* are fairly common in Doābī of the Jālandhar and Hoshiārpur districts.

§79. Tonic effects of *h* on vowels.

The important changes which an *h*, whether standing alone or forming part of the voiced (and not of the voiceless) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of Panjābī till Dr. Grahame Bailey discovered their true nature *viz.*, that they consisted in altering the pitch of the vowel, technically called tones<sup>1</sup>. People, no doubt, had been conscious of the peculiar way in which the so-called voiced aspirates of the Gurmukhī script were pronounced by them. Tradition has it that Mahārājā Ranjīt Singh used this peculiar pronunciation as a test to detect the Hindostan (*i.e.* U. P.) people entering the Panjāb without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the Panjābīs often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover where in the peculiarity of this pronunciation lay. The Ludhiana Missionaries who brought out a grammar and a dictionary of Panjābī in 1850—54<sup>2</sup>, speak of the Panjābī sounds represented by the

(1) Panjābī manual: 1912. pp. xvi-xvii; Panjābī Phonetic Reader: 1914 p. xv; Linguistic Studies from the Himalayas: 1915 pp. ix-xii and *passim*.

(2) Panjābī Grammar by J. Newton, Ludhiana 1851, two subsequent editions. Panjābī Dictionary by Janvier, Ludhiana 1854.

Gurmukhī letters ਘ 'gha,' ਝ 'jha,' ਢ 'dha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਢ 'da', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of मज्ज majh 'a buffalo cow' did not exactly conform to its spelling'. He thought, "it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by *m'ch*, or rather with a medial sound corresponding to the tennis *ch*." As the observation was made at Gujrāt and Jehlam where the tones exist in their usual varieties, the *j* was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked "that *h* is very lightly sounded and is often entirely inaudible (e.g. *kihā*, *rihā* are pronounced *kiā* *riā*). At other times it serves to lengthen the sound of the preceding vowel (e.g. *bihlā* or *wihlā* pronounced *bēlā* or *vēlā*)".<sup>2</sup> Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, "But aspirate sonants are pronounced like surds, e.g., *ghar* 'house' sounds very like *khar*, *Bhaṭṭī* like *Phaṭṭī*, *Dhārīwāl* like *Thārīwāl*".<sup>3</sup> If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters भ 'bha', ध 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat".<sup>4</sup>

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) *Comparative Grammar* I p. 71.

(2) *Simplified Panjābī Grammar* in Trübner's Collection of Simplified Grammars, 1889, p. 7.

(3) *Gazetteer of the Hissar District*. 1908 p. 68.

(4) *Hans Cōg*: (Gurmukhī) 1914 p. 13 "Panjābī sangh viccō jō awāj nikkaldī hai, usnū dassaṇ laī ਘ, ਝ ād dī śakal kāfī nahī sī."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in *ghar*, *bagheār* and *bāgh* which in Phonetic script represent *k<sub>h</sub>ar*, *bəgĕā:ṛ* and *bā:ḡ* respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rōhtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rāwalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.<sup>1</sup> Dr. Bailey has noted the existence of tones in some of the Pahārī dialects and in Śinā (JRAS 1921, pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

§83. Dialects differ as regards the effects of an initial or intervocalic *h* on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its *h* has been changed into a tone, and also as regards the kind of the tone produced by the *h* of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's *Linguistic Studies from the Himalayas*, 1915 pp. ix-xii and *passim*. Possibly there are minute differences in the total rise and fall of the pitch as well.

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(1) This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

§84. In Ludhiānī these effects of *h* are as follows:—

(1) Initial single *h* of whatever origin is unvoiced (*i.e.* is of the same quality as *h* in *kh*, *ch* etc), and, therefore, has no effect on its neighbouring vowel; thus *hatth* [hət:h], *Wazīrābādī* [ɦət:t:h], (*hasta*-); *hakk* [hak:] *Wazīr.* [ɦək:] (Pers. *haqq*), *harān* [hərə:n], *Waz.* [ɦərə:n] (Pers. *hairān*); *hōtal* [hōtəl] *Waz.* [ɦotəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *luhār* [luhɑ:r], *W P* [luɑ:r] (*lōhakāra*); *kahānī* [kəhɑni] *W P* [kɑni] (Pres. *kahānī*); *Ludhiana* people pronounce the English word *behind* as [biɦɑ ɳɖ] while *Wazīrābād* people pronounce it as [bi.ɑɳɖ]. *lōhā* [lōɦɑ or lōɑ] (*lōhā*-), *lāhā* [lɑɦɑ or lāɑ] (*lābha*-)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [khô:] (*kṣudhā*), *sōhnā* [sôɦɑ] (*sōbhana*-); *rāh* [râ] (Pers. *rāh*), *rāhdārī* [râdɑri] (Pers. *rāhdārī*).

§87 (4) An *h* forming part of the *MI* voiced aspirates together with the groups *ṇh*, *mh*, or of *Mod.* Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; *e.g.* *bāgh* [bâ:g] (*vyāghrā*-), *sānjh* [sâɳɳ] (*sandhyā*); *madhānī* [mədɑ:ni] (*manthāna*-).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus *ghar* [kɑr] (*ghara*-), *dhār* [tɑ:r] (*dhārā*) etc.

§89. A stop in the interior of a word resulting from a voiced aspirate that has changed its *h* into a tone is not devoiced as it is in the initial position. But there are a few exceptions to it:—

(i) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, *e.g.* *adhāram* [ə'tɑrəm]

(adharma-), kudhār<sup>m</sup> [ku't<sub>c</sub>Ar<sup>m</sup>in] (kudhār<sup>m</sup>)- Similarly in kudhān [ku't<sub>c</sub>a:n], abhāggā [ə'p<sub>c</sub>ag : a], nirbhāg [nir'p<sub>c</sub>ā:g], nābhāg [nə'p<sub>c</sub>ā:g], kudhabā [ku't<sub>c</sub>Abā], nādhāl [nə't<sub>c</sub>ā:l]. Evidently these words are of late origin and not regular *tadbhavas* for as such they should have appeared as \*āham or \*hamm, \*kūham etc. In pardhān [pər'd<sub>c</sub>a:n], parbhāt [pər'b<sub>c</sub>ā:t], the stop is not devoiced because here par- does not sound as a prefix, the words dhān and bhāt not being in use in the allied sense in Panjābī.

§90. (ii) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: kirtghan [kirt<sub>c</sub>ek<sub>c</sub>an], biccghār or bicghār [bic<sub>c</sub>:ək<sub>c</sub>ā:r, bick<sub>c</sub>ā:r], bhasbhasā [p<sub>c</sub>Asp<sub>c</sub>Asā] dhurdhurī [t<sub>c</sub>urt<sub>c</sub>uri].

§91. In words with syllabic scheme  $\sim \text{—}$  ( $\simeq \simeq$ ) if any of the first two syllables has a low-tone vowel, it shifts to or affects the other also. Thus,

dhakānā [t<sub>c</sub>ək<sub>c</sub>ana, tək<sub>c</sub>ana, or t<sub>c</sub>ək<sub>c</sub>āna],

bhukānā [p<sub>c</sub>uk<sub>c</sub>ana, puk<sub>c</sub>ana or p<sub>c</sub>uk<sub>c</sub>āna]

ghaṭānā [k<sub>c</sub>əṭ<sub>c</sub>ana, kəṭ<sub>c</sub>ana or k<sub>c</sub>əṭ<sub>c</sub>āna]

paṛhāī [p<sub>c</sub>ər<sub>c</sub>ai pər<sub>c</sub>ai, or p<sub>c</sub>ər<sub>c</sub>ai]

kāḍhāī [k<sub>c</sub>əḍ<sub>c</sub>ai, kəḍ<sub>c</sub>ai, or k<sub>c</sub>əḍ<sub>c</sub>ai]

bharjāī [p<sub>c</sub>ər<sub>c</sub>Jai, pər<sub>c</sub>Jai or p<sub>c</sub>ər<sub>c</sub>Jai].

§92. In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form:—

paūhcnā [p<sup>h</sup>ā<sub>c</sub>ōcna] : pucānā [pucana]

baihknā [b<sup>h</sup>ā<sub>c</sub>ekna] : bakānā [bəkana].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas<sup>1</sup> and Prof. Jules Bloch<sup>2</sup>.

(1) Bulletin of the School of Oriental Studies, II, p. 829.

(2) Mélanges Vendryes : pp. 57-67.

### Treatment of *r* (ऋ).

§94. The exact pronunciation of *r* is not known. At the present day it is pronounced as *ri* by North Indians and as *ru* by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it *mūrdhanya*, probably because he saw its cerebralising effects in the speech of his day. The Atharvaveḷa Prātiśākhya (I. 20) regards it as *jihvāmūliya* which, according to Whitney, refers, perhaps, to the uvular articulation, just as there are two varieties of *r*-sound — alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

§95. An examination of the various treatments of *r* in Aśokan inscriptions has led M. Bloch to the conclusion that *r* > *a* was the regular development in the South-west, while *r* > *i* in the North and East. *r* > *u* is almost always due to the neighbourhood of *ṣ* labial sound. All these three treatments are found even in the RV. *r* > *i* seems to be predominant in Panjābī.

§96. (1) *r* > *a* (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc*°*nā* H. *nāc*nā (*nr*'*tyati*) goes back to Pkt. *naccāi*, perhaps a contamination of Pkt. \**niccāi* and *naḍāi*. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* 'bribe' (*vrddhi*-) may have come from \**vārdhika*. *ḍāḍḍhā* usually derived from *drḍha* should be connected with *dārḍhya*- cf. AMg. *daḍḍha*-. *maṭṭhā* 'slow' (*mṛṣṭa*) cf. Pāṇiyalacchī मट्ट 'inert मृश्+त Index. The word also occurs in Deśināmamāla. *maṭṭhā* 'fritter, cracker', (*mṛṣṭa*-) cf. AMg. *maṭṭha*- 'rubbed'. *maṭhā*, 'curd' may come from *mṛṣṭa*- or *mathrá*-, *mathná*- 'shaken', the -*ṭṭh*- is shortened perhaps through influence of Hindī. *sangal*, *sungal* (*ṣṛṅkhalā*), -*ṅkh*- > -*ṅk*- goes back to Pkt.

§97. (2) *r* > *i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50), *gijjh*°*nā* (*grḍhyati*), *giddh* (*gr*'*dhra*-), *tin* (*tr*'*ṇa*-), *tih*

(*trṣā*), sing (*śṛṅga-*), diss<sup>a</sup>nā (*drśyate*), khittī (*kr'ttikā*). gheō, ghiū (*ghṛtā-*), hīā (*hr'daya-*), ghin (*ghṛnā*), bicchū (*vr'scika-*), sitt<sup>a</sup>nā W.P. satt<sup>a</sup>nā, suṭṭ<sup>a</sup>nā cf. Mar. sīt (*srṣṭa-*), ghisnā beside ghasnā cf. ghisar (*ghṛṣyate*), tiā, tījā (*trṭiya-*) kittā- (*kr'tā-*) where the -tt- must have been introduced on the analogy of *suttā*, *dattā*, *tattā* etc. piṭṭh 'back' to differentiate it from the regular *puṭṭhā* 'inverted' (*prṣṭhā*), miṭnā (*mrṣṭa-*); in *mittī* (*mr'ttikā*) *r* > *u* is the expected change but has not been found in any language nor even in Pkt. cf. H. maṭṭī, Mar. māṭī. Panj. maṭṭī 'big earthen vessel'.

§98. (3) *r* > *u* (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian *r* to Mid. or New Persian *u* after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §6, 6). pucch<sup>a</sup>nā (*prcchāti*), bhujj<sup>a</sup>nā (*bhrjyate*), puṭṭhā (*prṣṭhā-*); buddhā (*brḍha-*), doubling of -*dh-* is due to analogy of so many past participles in -*ddha*, -*ddha-* in Pkt.; pōhlō (*prthula-* > \**puhula-* > \**puṇaḥa-* or \**pahula-*) is rather doubtful. mōēā (*mṛtā-*) cf. hōēā < *bhūta-*; sun<sup>a</sup>nā (*śṛṇṣṭi*), sungh<sup>a</sup>nā (\**śṛṅkhati*, V. O. J. VIII p. 35), sungal (*śṛṅkhala-*), guccā (\**grṣa-*: *guccha-*). rutt. (*rtu-*) *ts*.

§99. (4) *r* > *ri-* (no example in Vedic. In Pkts. initial *r-* frequently appears as *ri-* Pisch. §56, but sometimes especially in AMg. as *a-*, *i-*, *u-* also, Pisch. §57). ricch (*r'kṣa-*), rijjh<sup>a</sup>nā (*ṛdhyate*).

### VOWELS IN CONTACT.

§100. PI did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel<sup>1</sup>. Prakrits went the

(1) In Vedic a few words with hiatus, e.g. *tītaū*, *prāūga*, *suūtī* are found besides the cases where a consonant group of the *Samhitā* Text with -*y* or -*v* as its last member should be separated into *i*, or *u* + vowel, but nothing like this can be found in Sanskrit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after *pragṛhya* vowels, or where vowels come together after operation of *sandhi* rules.



other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups. Eastern Pkts. *st*, &c etc. Pisch. §§268, 269). For vowel-groups, the enquiry is, therefore, limited to Pkt. and Apabh. forms where the hiatus had come into existence in consequence of the loss of intervocalic consonants. These groups are usually treated in one of the two ways, i.e. they either become diphthongs or contract into a simple long vowel.

§101 Vowel-groups appearing as diphthongs in Panjābī.

-ā ā->eā : cameār (carmakāra), kamheār, kumheār (kumbhakāra-) bhādeār (bhāṇḍāgāra), suneār (suvarṇakāra), narōeā (nīrōgaka-), kādeārī (kaṇṭhakāra-), cheālī (Pkt. chāyālisa-) cheāsī (Pkt. chāyāsī) For -a ā- or more properly -aya- see *contraction of vowel-groups*.

Pkt. or Apabh. -āi-> ai : bhain (bhaginī), khair (khadirā-), pair (\*padirā) cf. badhirā-, rudhirā etc. Macdonell Ved. Gram. § 171.). thērā (sthavira-), is an exception going to Pkt. thera-.

Pkt. or Apa. -āi-> EP ai, WP āi : dain, WP dāin (dākinī), ghail, WP, ghāil (\*ghātillā), nain WP nāin (nāpitā-+inī; Panj. nāi+-n).

Pkt. or Apabh. -āu-> au : cautthā (caturthā-), caudā (caturdaśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmala-) bhaunī (bhramaṇa-).

Pkt. or Apabh. -āū-> EP au, WP āu : baur (vāgurā), baulā (vātula-?), saulā (śyāmala-), saun WP, sāun (śrāvaṇa-)

Pkt. or Apa. -āō-> EP au, WP āu : paun, WP pāun, (pādōna)

Pkt. or Apa. -iā-> eā : maneārā (maṇikāra-), peār (priyakāra-).

Pkt. iu->eō, WP iū : gheō, WP ghiū (gṛhṭā-), peō, WP piū (pitṛ-), neōdā niūdā, (nimantraka-).

(1) Hoernle (Gd. Gram. §§ 68-98) and Grierson (Phonology § 37) describe a third treatment, viz.; the insertion of *y*, *w* or *h* to avoid hiatus. Now in most cases the *y* and *w* were already there in Pkts. in the form of *y*-śruti (Hemacandra I. 80) and *w*, *h* is uncommon, the examples given being not quite satisfactory. Where the existence of *y*, *w*, in Pkt. is not clear, there the modern *y*, *w* are natural glides coming after close vowels.

Pkt. *īā*-> *eā*: *seāl* (*śītakāla*-).

Pkt. *ēā*-> *eā*: *keārā* (*kedāra*-).

Pkt. *-ēā*-> *ai*: *kairā* (*kēkara*-), *chainī* (*chēdana*-) cf also *ēā*-> *ē* below.

Pkt. *-uā*-> EP *mā* but WP *uā*: *kamārā*, WP *kuārā* (*kumārā*-) *jamār* WP *juār* (*yavākāra*-)

Pkt. *ōā*-> *uā*: *guāllā* (*gōpālā*-)

§102. The apparent insertion of *h* in *juhāriā* (*dyūtakāra*) and the agent nouns *karanhār* Guj. *karnār* (*karāṇa* + *kāra*-) can be explained by treating these words as compounds with *dhāra*- instead of *kāra*- cf. Hoernle : *Gd-Gram.* §70, Bloch § 258.

§103. Contraction of vowel-groups into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. *-a* or more properly *-āya*-> *-ē*-, representing.—

Skt. *-aka*- : *nhērā* (\**andhakara*), *lasērā* (\**kaṃsakara*-), *baṭērā* (*variāka* + *ra*-), *kanhērā* (*skandhā* + *kaṭa* or *taṭa*), *kāḍernā* (*kaṇṭaka* + *karāṇa*-), *kanēddū* (*karnākaṇḍū* or +*kandu*-), Mul. *kanērā* 'matweaver' (*kāṇḍa* + *kara*-) *nahērnā* (*nakha* + *karāṇa*). Other words *phulērā*, *luṭērā* etc. are of recent origin.

Skt. *-aga*- : *chēllā* (*chagalā*-)

Skt. *-ata*- : *bachērā* (*vatsatara*), [*ha*]*thelī* (*hastatala*-), *painā* (*paṭati*, though Pkt. *paḍai*). WP adjectives of the comparative degree *lamērā* (*lamba* + *tara*-), *ucērā* (*uccatara*-), *bhalērā* (*bhadratara*) etc.

Skt. *-ada*- : *bēr* (*badara*, but Pkt. *bōra*-), *kēllā* (*kadalī* Pkt. *kella* Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. *-āya*- : K. *nēnā* (*nayati*).

Pkt. *-ā ā*- or more properly *āyā*-> *ā* : seems to be foreign to Panjābī. *camār* beside *cameār* (*carmakāra*), *kamhār* beside *kamheār* (*kumbhakāra*-). In *luhār* (*lōhakāra*), the disappearance of *-e* is due to the influence of *lōhā*; *seāl* (*śītakāla*)

and *peār* (*priyakāra*-) are convenient forms of the too clumsy \**sieeāl* \**piceār*.

Pkt. *ai* at the end of a word > -*ē*. *jē* (*yādi*). Present Indicative III Sing. paradigms *e.g.* *bharē* (*bharati*), *callē* (\**calyati*). *kai* (*kāti*). *jaī* (*yāti*), however, are exceptions. Numerals 90—99 *nabbē* (*navati*-) etc.

Pkt. -*ae* at the end of a word > -*ē* : *aggē* (\**agrakē*), *kōlē* (\**krōḍakē*), *nērē* (\**nikaṭakē*).

Pkt. -*aō* } > *ā* finally only. *ghōrā* (*ghōṭakō*), *kālā* (*kālakō*) etc.  
 Apa. -*au* } *jūā* (*dyūtako*), *paūā* (\**pāḍukakō*)

Apa. -*āu* > EP -*au*, WP -*ā* finally. For medial position see §101. *bau*, WP -*vā* (*vāta*-), *ghau*, WP *ghā* (*ghāta*-), *tau* WP *tā* (*tāpa*-).

Apabh. -*āū* > EP -*āū*, WP -*ā* finally. Medially > EP -*au*, WP -*āu*- for which see § 101 : *āū*, WP *ā* (*āma*-), *naū*, WP *nā* (*nāma*), *thaū*, WP *thā* (*sthāma*), *paū*, WP *pā* (*pāmā*). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus *karā* (\**karāmi*), *callā*- (\**calyāmi*). This is undoubtedly the Western influence as we get in Hindi *karaū*, *calaū* etc. (Kellog § 101).

Apabh. -*ia* > *ī* finally : *makkhī* (*mākṣikā*), *kaudḍī* (*kapardikā*)

Apabh. *iā* > *ī* finally. *dahī* (*dadhikam*), *pānī* (*pānīyam*). In *pānī* the nasalisation of *ī* is due to the preceding *n*, while *dahī* probably comes from the pl. *dadhīni*. See § 112. cf. *ghī* (*ghṛtām*) which may be a loan.

-*ia*- before a closed syllable > *i*. This is the only case where two vowels result into a short one.

*bitth* cf. Mar. *vīt* (*vītasti*-), may also be referred to *vistrīti*. Mul. *ḍiḍḍh* '1½' but EP *ḍūṛh*, *ḍēṛh* (Pkt. *divaḍḍha*-); *balēd* (*balivārda*-) recorded by Maya Singh. *bhijjānā* (*abhi-ajyate*).

-*ia*- in an open syllable > -*ē* : *nērā* (*nikaṭa*-), *dēṛh* (Pkt.

divaḍḍha-), mater- (\*mātritarā-),<sup>1</sup> kanēr (\*karṇikara-: karṇi-kāra-), Doābī ghē (ghṛtā-) pē (pitā).

-īa- > ī: pīlā (pītala-) sī (sītā), sīl in sīlsabhau 'calm and quiet' (sītala-) cf. H. sīl.

Apabh.-īu > ī finally: bī (bījā-), jī (jīvā-), nāī (nāpitā-), gerī (gairika-), mālī (mālika-).

Apabh. -īū < ī finally: sī (sīmā).

Apabh. -uu < ū: bicchū (vr'ścikō: \*vr'ścuka-cf. AMg. vicchuya-) gērū (gairika-: \*gairuka- cf. AMg. gēruya-), kuṅgū (kuṅkuma-), sattū (saktuka-). E.P. khuddō but W.P. khiddū (kanduka-). The -ō in EP khuddō f. may be due to a general tendency of forming fem. from mas. nouns in ū by changing ū > ō the origin of which is obscure cf. Kālū mas. Kālō fem., Tārū m. Tārō f. etc.

Medially: dūnā (Pkt. dugun-) ḍūṛh Pkt. (\*duvaḍḍha-)

-ūa- > ū medially: sūr (sūkarā-).

-ūa- > ū finally: bahū (vadhūkā), jū (yūkā)

-ōa- > ō medially: rōnā (rōdana-)

ōū > ū: rū, lū (rōma, lōma), beside rō, lō, kūlā, kūlā (kōmala-), sūbār (sōma-).

### Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—ai, au, āi, āu. By the time the Prātisākhya were composed, ai, au had become simple long vowels ē, ō<sup>2</sup>. The tendency seems to have been to open the second elements so that ai, au became ae, ao. This was actually the case in Avesta where daeva and kərənaoti correspond to Indian dēva and kṛṇōti respectively. Later the first element a became fainter and fainter till simple ē, ō was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the a tended towards e, o and finally combined with the second elements e, o. The same processes

(1) EP matāā, WP matrēā go back to \*mātrēya-, cf. WP bhaṇēā < bhāginēya-.

(2) Macdonell: Vedic Grammar §§ 15—16.

must have begun to operate on *āi*, *āu*, but their elements being longer, required a longer time for simplification. Why the first elements of the diphthongs decayed and not the second was due to the fact that "the relation of their elements is defined as equal, or the *a* is made of less quantity than *i* and *u*".<sup>1</sup> When *ai*, *au* had become simple vowels *ē*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ā*, *ō*. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the PI diphthongs did. (Grierson: *Phonology* §27, 30). Thus—

<i>kāratī</i> > Apabh.	<i>karaī</i>	{ Braj. <i>karaī</i> — diphthong
		{ H. Panj. <i>karē</i> — simple vowel
<i>ghōṭakāḥ</i> > Apabh.	<i>ghōḍaū</i>	{ Braj. <i>ghōṛau</i> — diphthong
		{ Guj. Rājas. <i>ghōṛō</i> — simple vowel
		{ H. Panj. <i>ghōṛā</i> — "

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva* > Apabh. \**rāula* > Lah. *rālā* [rɔ:lɔ] L. S. I. VIII<sup>1</sup> p. 27. Similarly Lah. *cārā* [cɔ:rɔ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.<sup>2</sup>

The tendency of Rājasthānī to simplify the diphthongs *ai* *au* has been noted by sir George Grierson, L. S. I. IX<sup>2</sup> pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs : thus, *gaē* : *gē* 'they went', *gaī* : *gī* 'she went', *lāū* : *lū* 'he will take', *jāū* : *jū* 'he will go' etc. I have heard several

(1) Whitney : *Sanskrit Grammar* §28b on the authority of *Prātisākhya*.

(2) For Gujarātī see Turner : "The E & O vowels in Gujarātī" published in Sir Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47.

more examples from people of Powādh. Compare also Ambālā, Rājās. karā as against Panj. kareā; dharā against dhareā, etc. Māya Singh's Dictionary gives several doublets; e.g. pakaurā; pakōṛā, paundā : pōṇḍā, paukkhā : pōkkhā etc.

§106. Another point worth mentioning about the diphthong ai. au resulting from Pkt. vowel-groups with ā as their first member is that they are rising diphthongs in EP and falling in WP. At least they are so transcribed in dictionaries.

dāmanī	EP. daun	WP. dāuṇ
dākinī	EP. ḍain	WP. dāiṇ
*ghātilla	EP. ghail	WP. ghāil
nāma	EP. naū	WP. nāū
nāpitā+inī	EP. nain	WP. nāin

Similarly, EP. jaṛau : WP. jaṛā; EP. ralau : WP. ralā etc. From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

### Vowel-gradation.<sup>1</sup>

§107. The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE ē, ō with ā in Aryan. Later the development of r > a, i, u and that of ai, au > ē ō in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the NW group (Sin. Panj. Lah. etc.) it has suffered, especially the a : ā series (1) by lengthening of vowels consonant-groups and (2) by the extension of the -āpaya- causative suffix. **Panjābī**

(1) For a brief history and its operation in Gujārātī see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.

has however, been safe to a great extent from these losses. Whereas we have in Guj. *tāpvū* 'to be hot' (*tāpyati*): *tāvvū* 'to heat' (*tāpayati*), *phātvū* 'to be split' (*sphāṭyate*): *phādvū* 'to split' (*sphāṭayati*), we find in Panjābī *tapnā*: *tāunā*, *phaṭnā*: *phārnā*. Whereas in Hindi we have *girnā* 'to fall': *girānā* 'to fell', *phirnā* 'to be turned', *phirānā* 'to turn,' in Panjābī we find *girnā*: *gārnā*, *phirnā*: *phārnā*.

§108. The series descended from P1 are a: ā, i: ē, u: ō.

a: ā—*marnā*: *mārnā*, *tarnā*: *tārnā*, *sarnā*: *sārnā* etc.

i: ē—*milnā*: *melnā*, *kirnā*: *kārnā*, *girnā*: *gārnā* etc.

u: ō—*ṭuṭṭnā*: *tōrnā*, *phuṭṭnā*: *phōrnā*, *tulnā*: *tōlnā* etc.

§109. When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowels becoming unaccented, i and u change to a which partly conceals the gradation.

a: ā—*uttarnā* (*uttarati*): *utārnā* (*uttārayati*). *ussarnā*: *usārnā*. *nittarnā*: *natārnā*, *niggharnā*: *naghārnā*, *ubbarnā*: *ubhārnā*, *ullarnā*: *ulārnā*.

i: ē—*bikkharnā* (\**viṣkirati*): *bakhārnā* (*viṣkarayati*), *ukkarnā*: *ukārnā*, *nikkharṇā* (cf. *khiṭati*): *nakhārnā*, *ukkharṇā*: *ukhārnā*, but Guj. H. *ukhar*: *ukhār* point to a verb *\*khaṭati*. *nibbarnā*: *nabārnā*, *cimbarṇā*: *camārnā*, WP. *camōṛṇā*, *libbarṇā*: *labārnā*, *ghusarṇā*: *ghusārnā*, *uddharṇā*: *udhārnā*.

u: ō—*nuccarṇā* WP. *niccarṇā*: *nacōṛṇā*, *biccharṇā* (*vicchuṭati*): *bachōṛṇā*, *sanguccarṇā*: *sangūccarṇā*, *sungarṇā*: *sāgōṛṇā*. Many of the examples cited above are late analogical formations.

§110. Two more grades have developed in Panjābī but are of a very restricted application, viz. (1) short vowel followed by a single consonant: short vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a+single consonant: a+long or two consonants.

ladnā: ladd<sup>n</sup>nā, kaṭnā: kaṭṭ<sup>n</sup>nā, ghaṭnā: ghaṭṭ<sup>n</sup>nā, dabnā: dabb<sup>n</sup>nā, gaḍnā or gaṛnā: gaḍḍ<sup>n</sup>nā, māḍnā: mand<sup>n</sup>nā.

i+single consonant: i+long or two consonants.

khicnā: khicc<sup>n</sup>nā.

u+single consonant: u+long or two consonants.

guḍnā: guḍḍ<sup>n</sup>nā.

(2) Short vowel: Long vowel.

a : ā—confused with a : ā descended from P. I.

i : ī—micnā: mīcnā, bhiṛnā: WP bhīṛnā, E.P. bhēṛnā, piṣnā: \*piṣn>pihnā.

u : ū—phuknā: phūknā, sutnā: sūtnā.

### Nasal vowels in Panjābī.<sup>1</sup>

§111. PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa*.<sup>2</sup> Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* a, i, u short or long could be optionally nasalised when occurring in a *pausa*.<sup>3</sup> In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*<sup>4</sup> must be pronounced without the *anusvāra* and in consequence probably nasalised.<sup>5</sup> This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujrātī: Turner §16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922, pp. 381-88.

(2) Macdonell: *Vedic Grammar* §§66, i; 70, lb etc.

(3) Pāṇini VIII, 4, 57.

(4) Nothing definite is known as to what was the exact pronunciation of the *anusvāra* in ancient times (Whitney: *Skt. Gram.* §71). At the present day it is pronounced finally and before non-stops, at least in Northern India as ɳ (ॠ). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

(5) Pischel §§178-183.



that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages because it did not simplify nasal + consonant-groups after short vowels.

§112. From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a PI nasal consonant:—

(a) An intervocalic -m- was split up into -v̄- > \*v-, and subsequently the -v- was changed into u, thus we get nāu (nāma), thāu (sthāma) etc. For the disappearance of u as in callā (\*calyāmi) etc., in dhūā (dhūmā) etc. See *contraction of vowel-groups* §103.

For cases where -m- did not leave any trace of nasality see *Denasalisation* §§117-19.

(b) Loss of intervocalic -n-, -ṇ- in inflexional terminations, thus Gen. pl. -ānām > Pkt. -āṇam, -āṇā, āṇa > ā perhaps through\* aū as in H. we have -ō possibly < -aū, cf. Braj. -aū, Rājas.-ū. For further cases see treatment of -n-, -ṇ- p.

Also compare W.P. akkhī < akṣiṇi, pl. nom., P. bāttā H. bātē, Braj. bātāi.

Skt. Instr. Sing. ēna > Apabh.—ē

Skt. Nom. Acc. pl. -āni > Mar. neut. pl. -ē.

(c) When in a word containing a group nasal+consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. pāhlāg (paryāṅka-), sūrāg (suruṅgā), gūndānā gūdāunā etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, pājāh, H. pačās (pañcāśat).

Also when the group is final of a syllable preceded by a long vowel *e.g.*, **pīgh** (prēṅkhā). **pūjhnā** (prōṅchati).

§113. 2. Those due to the insertion of a nasal or **anusvāra** at some time or other in a word where there was no nasal in the original PI, and this nasal or **anusvāra** falling under conditions stated above in I (c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like **bandha-: baddha**, **siṅcati: sikta-: sēcana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati: uṅkhati**, **ghuṭa-; ghuṇṭa-**, **makṣu: maṅkṣu**, **makhati: maṅkhati**, **ṣṭabaka-: ṣṭambaka** etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The Pkt. forms with nasal, alone *e.g.*, **vaṃka**. (**vakrā**.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal+consonant does not seem to be so strong in the parent Prakrit of Panjābī as it was in that of its eastern neighbour Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups<sup>1</sup> and voicing the breathed stops after nasals, it may be inferred that the new

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(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX' pp. 241–51 reveal the Hindi tendency for vowel-length *e.g.* the words **āg**, **sās**, **sājh**, **māthā**, **mājā** on p. 250, but we also find **khillā** (cf. H. **khīl**) p. 249, **cakkī**, **hatthā**, **picchē** on p. 245 and **laggī** on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

The following are a few words out of a large number for comparison.

Pī. or Skt.	Panjābī	Ambālā.	Hindī.
ākṣi	akkh	aṅkh	ākḥ
ucca-	WP. uccā (EP. ūcā)	ūncā	ūcā
*iṣṭā (iṣṭakā)	iṭṭ	inṭ	īṭ
kācā-	WP. kacc EP. (kanc)	kanc	kāc
Satyā-	sacc	sanc	sāc
sarpā-	sapp	samp	sāp
	chitṭ (stain)	chint (stain)	chīt
	hakk 'drive'	haṅk	hāḥ etc. etc.

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (c) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in mūṅgī, nīd, mudgā->Panj. mūṅgī, H. mūg, M. mūg : Panj. mūgiā "of colour of mūṅgī, pakṣā->Pkt. pakkha->Panj. phaṅgh <Pkt. \* paṃkha-or by contamination with Skt. puṅkha-: Panj. phāṅgh-ṛī 'thin, lean, lit light as a feather'; cf. H. pākh, pākhṛī. nidrā> Panj. nīd, H. id but M. nīd,

mārgayatē > Panj. mangānā: māgaunā; H. māgānā but M. māgnē.

vakrā->Pkt. vaṃka->Panj. bingā, H. bākā.

Punj. bāk 'ornament for ankles' must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant; especially after n or m e.g., nāu (náva-), nāī (nadī), nauh (nakhā-), māh (māṣa-), mā (mātā), mūh (mukha-) mīh

(mēgha-). In *maih* it may be due to an insertion of nasal; cf. H. *bhāis*, W P *majjh*, *manjh* < \*mahimsa. Pāli *mahimsa*.

This kind of nasality is often omitted in spelling, *e.g.* *pānī* [pronounced *pānī̃*] *jānā* [*jānā̃*], *pīnā* [*pīnā̃*] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; *e.g.*, *gūh* (*gūtha-*), *jaū* (*yáva*), *jū* (*yūkā*), *sāuh* (*śapatha-*) etc. *dahī* possibly derived from pl. *dadhīni*.

In the numerals 11-18 *geārā̃*, *bārā̃*, etc., the -ā̃ is added perhaps on the analogy of the oblique plural forms like *gharā̃*, *bāttā̃* etc., the ancient numerals having given simply *geār*, *bār* etc., as in *Gujarātī*. Or it is the lengthening of the final -ah cf. H. *gyārah* *bārah* etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. *karasi* > Panj. *karē̃*, Pkt. *karaha* > Panj. *karō̃*.

### Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, *e.g.* Pkt. *karāṃta* > Panj. Pkt. \**karāṃda* > old Panj. *kārādā* > *kārdā*. Poṭh. *kārnā* through *karāṃda-* > *karānna-* Lah. *karēndā* *karēnnā* come from *karēṃta-* without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in \**yānt-* > Panj. Pkt. *jāṃda-* > *jāndā*. Similarly \**khādant-* > Panj. Pkt. *khāyaṃda-* > *khāndā*, \**svapant-* > Panj, Pkt. \**savaṃda-* > *saundā* etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel *e.g.*, *bhāudā* (\**bhramant-*) *kāihdā* (\**kathayant-*) etc., but in WP they are *bhaundā*, *kaihindā* etc. The central languages, however, have denasalsed it; *e.g.*, H. *khātā*, *sōtā*. This points to a condition that at the shift of accent they were trissyllabic with a consonant *y* or *v* between, thus \**khāyaṃta* or \**khāvaṃta-*, \**sōvaṃta* (from

svápati, which developed into khāvātā > khāv-tā > khāvtā > khātā etc. This v is also found in E.H. khāvat, sōvat. In Panj. also a few traces of this y or v are left as in W.P. kbāunā, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus \*khādan->Panj. Pkt. \*khāyaṃda->\*khāṃda>-khāndā.

In H. jāvnā: jānā; jāvtā, E.H. jāvat: jātā, the insertion of -v- must be analogical. cf. Nep. jādō: āūdō.

For the loss of a preaccentual nasal cf. pacbānjā, H. pacpan (pañcapanāśat), pacāssī (pañcāśīti-), pacānmē (pañcanavati); páccī is from H. pacīs. cf. W.P. pānjhī (25) Panj. pājāh but H. pacās (50). jabhārā (jāmbha-)

§118. The above consideration supports the theory of the Panj. Genitive postposition dā, Pōth. nā derived from \*sant- as suggested by Beames (Gram. II p. 291) against Grierson's view K.Z. XXXVIII p. 488. \*sant-> sandā, handā, found in Kś. and Sindhī (Beames II 291). sandā must have come to be regarded as part of the preceding word, and s->h- which in course of time disappeared. Later it resulted into-ādā>Panj. dā or āndā>ānnā>Pōth. nā according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic -m->-ṣ->-ū,-u-. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

na u (nāma), paū (pāmā), thāu (sthāma), bhū. (bhūmi) sī (sīmā), rū (rōma). lū (lōma), karā (karāmi, callā (\*calyāmi) etc.

(2) Nasality disappears—

aulā (āmala-), kaul, (kāmala-). caur (camara-), bhaur (bhramara-), ḍaurū (ḍamarū); W.P. juāi, kuārā. In neōdā, niūdā (nimantra-), dhaūn, (dhamāni), dāun (dāmanī), bāunā (vāmanā-) the nasality is due to the influence of n.

### Consonants.

§120. The general development of P I consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to Gujarātī (§§ 34-38). On the whole Ludhiānī has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:—

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhī, Lahndī, WP. it has treated the groups stop + r also in the same way.

(2) The initial voiced aspirated stops of the PI or MI stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal + h of the MI stage arising from P I sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) MI voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) voiced stops after the nasals ṇ, n, m are assimilated to the latter.

(6) v-, -vv- become b, bb as in the east.

(7) There is no distinction between dental and cerebral ṇ and ḷ.

(8) Intervocalic -ś- -ṣ- -s- have become h and have consequently fallen together with the PI -h- and the MI -h- arising from PI aspirated stops. This h has again dwindled into a tone just as the aspiration of the MI intervocalic voiced aspirates described in (4) above.

(9) The PI initial h has become unvoiced unlike WP and Lahndī.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave

exactly like intervocalic double ones (of PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the *h* its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§121. As a rule MI double consonants appear as double in Panjābī but with the following exceptions: -

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. *cammāro* > *camār*, *māṇikkam* > *mānak*, *passijjāi* > *pasijjā*.

(2) When it is final after a long vowel; *eg.* Pkt. *kaṭṭham*, Panj. Pkt. *\*kāṭṭham* > *kāṭh*; Panj. Pkt. *\*līkkhā* > *likh*.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. *\*paṃcāsam* : *paṇṇāsam* > *pājāh*; *pallaṃko* > *pāhlāg*; *peṃkhā* > *pīgh*.

(4) In a number of words, a double consonant is shortened after an accented short vowel *e.g.* *bil* (*bilva*-), *pacnā* (*pacyate*-), *kasnā* (*karṣati*) etc.

(5) It is sometimes shortened in the interior of a word, *e.g.* *bijli* (*vidyut*), *putlā* (*puttala*-), *cibhrī* (*cirbhaṭa*-)

(6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindī,

In slow speech—

*kallh dī*

*dass=dā*

*peo putt dī*

*ajj kī din ai?*

In rapid speech—

*kalh dī* (of yesterday)

*dasdā* (telling)

*peo put dī* (of father and son)

*aj kī din ai?* (what is the

day to-day).

§122. Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the off-glide of the preceding sound.

### Aspiration.

§123. There is a number of words which show aspiration in Panjābī, while in PI and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For Marāṭhī see Bloch §§ 83–86 and for Gujarātī Turner § 40).

§124 (1) Under the first head comes the aspiration of the initial *k-* and *p-*. This seems in some cases to go back to IE forms with a prethetic *s* as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* *khappar* (*karpara-*) cf. Guj. *khāpriyū* 'crust of mucus in the 'nose,' Mar. *khāpar. khittī* (*kr'ttikā*), *phāhā* (*pāśa-* cf.  $\sqrt{\text{spaś}}$  'to bind') Guj. *phāso. phinḍ* 'ball' beside *pinn* (*pīṇḍa-*); *pharhā* (*paraśú-*) Guj. *pharśī. Khūh[ā]* (*kūpa-*), for insertion the second *h* cf. *juhāriā* (*dyūtakāra-*). *Khuddō*, WP. *khēnū* (*kanduka-* cf.  $\sqrt{\text{skand}}$ ,  $\sqrt{\text{skund}}$  'to jump') *khunḍhi* (*kuṇṭha-*) cf. Sindhi *kunḍhu. khōṭ* (*kauṭya-: kūṭa-*) cf. WP *kūr* 'falsehood'. *khūnjā* (*\*kūnya-* or *\*kōnya-: kōṇa-*) cf. H. *kōnā kūnā* or Skt. *kuñja-. chālṇī* 'sieve' and *chān'nā* 'to sift' if connected with *cālana-* 'a strainer'. *khēlnā, khēḍṇā* 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between *kṛḍati* and *kheṭati*, or it comes from *kṣelati* found in the Rāmāyaṇa where *khēlati* itself occurs.

§125. Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, *e.g.* in *pharhā* and *phāhā* it may be due to the *-ś-* of *paraśú* and *pāśa-*. Similarly can be explained



khass<sup>a</sup>nā (karṣati), phalāh beside palāh (palāśā-); khuss<sup>a</sup>nā (kuṣṇāti: kuṣyate); phaṅgh (pakṣā-Pkt. pakṣha-: \*paṃkha cf. H. pākḥ); khutthī (kustrī), phammhan (pākṣman). khaṅgh (kāśā, Pkt. khāsa; \*khassa-, \*khaṃsa- cf. H. khāśī), phambh (pākṣma-) if not from Pers. pašm. This kind of aspiration has been extended to loans from Persian, e.g. khursī, beside learned and spreading kursī, (Pers. kursī), khīssā (kīsa), khēs (kēsh 'kind of linen garment'), khīnkḥāp, 'brocade' (kīmkḥwāb) etc. Sometimes an h jumps over from a back syllable, e.g. pachān<sup>a</sup>nā (pratyabhijānāti Pkt. paccāhiyānāi). H. pichattar 75.

§126. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. bhē(h) (bīsa-), bhō(h) (busā-) which occur in H. and M. also have been supposed to be cases of IE \*bh losing its aspiration in Skt (Bloch § 84). Other examples are ghund (guṇṭhana- also guṇḍana-), dhō(h) (drōha-) sārḥī (sāṭi- \*sāṭhi- \*sādhi-), kaṅghā (kaṅkata- > \*kaṃkhaō) but H. kaṅghā wh<sup>ch</sup> should have been \*kākā, \*kākhā or even kāghā if \*kaṃkhaō had become \*kaṃghao in Pkt. times. bhāph (bāṣpa-) sādḥūr (sindūra-); *ts.* gharistī (gr̥hastha-) influenced by ghar. jhūṭh (juṣṭa-) for j. > jh- see Pischel § 209. bhaṭknā 'to bark,' būhknā 'to cry' if connected with bukkati; bhukk<sup>a</sup>nā 'to sprinkle a powder' cf. H. bukñī 'a powder'. bukñā 'to pound' may also come from bukkati as this verb also means 'to give pain', and the Panj. word bhukk<sup>a</sup>nā, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. mijjh, minjh (majjā, majjas, médas) is unexplainable.

kaḍḍhanā (kr̥ṣṭa- > kaṭṭha- > \*kaḍḍhaī), behrā (veṣṭa- Pkt. veḍha-) jāṛh or dāṛh (daṃṣṭrā cf. Pa. dāṭhā, Skt. dāḍhā), lōṛhā (lōṣṭa-), sēḍh (śrēṣṭhī) are perhaps cases of implification of double consonants in Pkt. cf. Pa. kōṭha (kuṣṭha-: \*kauṣṭha-) and hence they regularly become ṛh in modern languages. aṛ- in H. aṛtīs 38, aṛtālīs Panj. aṛtālī 48, may have similarly come from Pkt. aṭṭha- > aḍha-. cf. Guj. aḍhār 18. AM.

§127. In a few cases, an *h* left alone in a back syllable has come to the front and aspirated a consonant of that syllable *e.g.* *bhukkh* (*bubhuksā*: Pkt. *buhukkhā*), *magghar* (*mārgasīra*-> \**maggahira*-), *gadhā* (*gardabhā*- Pkt. *gaddaha*-) *nibhnā* (*nirvaha*ti > Pkt. *nivvaha*ī). *pājhattar* (75).

§128. A very important category is the aspiration of Skt. -*ly*-, -*ll*- or of -*l*-. The exact conditions under which it takes place are not known but there are numerous examples in Panjābī, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP and more so in EP than in H. (For Mar. see Bloch § 148).

-*ly*- : *kallh*, H. *kal*, *kalh* (*kalya*-), *kūhl* (*kulyā*), *sāhlāg* (*śalyaka*-, Pkt. \**sallamka*-), *pāhlāg* (*palyaṅka*-), *māhl* 'belt of a wheel' but *mālā* 'garland' WP *māhlā* (*mālya*-, *mālā*) *tulhā*, *tullhaṛā* (*tulā* : *tulya*-; *tulā* 'a beam in the roof', *tulādhāra* 'an oar'); *ḍullhānā* 'to flow out, spill' but *ḍullānā* 'to become homesick' (*dolayati*: \**dulyate*), *sēlhkharī* (*śailya*+?); S. *mulh* but Panj. *mull* (*mūlya*).

-*ll*-: *cullhā*, H. *cūlhā* (*cūlla*:- \**culya*-), *gallh*, H. *gāl* (*galla*-, cf. *galyā* 'multitude of throats'), WP *palhī* 'green leaves of gram' (*pallava*-).

-*l*- : *gāl*, WP *gāhl* (*gāli*-). Bloch suggests *garhā* : *galhā*, but that will not do for Panj. Lah. and Sindhī; *bahld* also *bauld* (*balivārda*-), *halhdī* (*haridrā*, Pkt. *haliddā* Pisch. §257) WP. *māhlā* (*mālā*), *bāl*, WP. *vāhl* (*vāla*-), *ḍōhlnā* 'to pour out' but *ḍōlnā* 'to feel homesick' (*dolayati*), WP *pāhlamnā* beside *palamnā* (*pralambate*), Lah. *sālh* (*śālā*), Lah. *silh* but EP *sil* (*śilā*); *sillhā* (*śītala*- cf. H. *sīlā*). Pers. *sailābī* 'dampness' becomes *salhābbī*.

§129. There are a few exceptions also, *e.g.* *sall* (*śalya*-), *pōl* (*pūlya*-), *palānā* (*paryāṇa*:- \**palyāna*-), *tēl* (\**tailya*-) *callānā* (*calati*: Pkt. *callai*: \**calyati*), *mallānā* (*mallati* \**malyati*), *hillānā* (*hilati* : \**hilyati*).

§130. An initial *r* in WP is often followed by a vowel in low tone, *e.g.* *Rhām* (*Rāma*-), *Rhāṇō* (*Rāṇō* perhaps connected with *rāṇī* Skt. <*rājñī*), *rhōṭī* (H. *rōṭī* etc. One cannot say whether the

vowel has directly fallen in pitch or it has become so through an aspirated rh, for there is no evidence of such aspiration to be found in any other language.

§ 131 EP par=bhar [p<sub>c</sub>ar] adv. 'but' similarly an initial k in Poṭh. lowers the pitch of the following vowel, e.g. ghaṭṭhā pronounced [k<sub>c</sub>^t̃:ha] Panj. kaṭṭhā, 'together', ghaḷlā, [pronounced k<sub>c</sub>^l̃:a], Panj. kallā 'alone'; L. S. I. VIII<sup>1</sup> p. 490, 492.

§ 132 Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find hēvaṃ (ēvām), hida (\* idha: ihá), hēdisa (īdr̥sa - \* edr̥sa) and in pāli huram 'in jener welt' beside ōram (āvaram) Wackernagel § 211 b. Skt. aṭṭa-: haṭṭa- perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhī than elsewhere.<sup>1</sup> EP hōr, WP hōr [h<sub>c</sub>o:r] (āpara-) cf. H. aur, Rājas. ōr; EP hummh, WP hussar [h<sub>c</sub>us:ər] (uṣma) cf. H. ūbh. hass (āmsa-); E P. ikk W P. hikk [h<sub>c</sub>ik:] S. hēku Lah. hikk [h<sub>c</sub>ik:-] (ēka-, Pkt. ēkka-), EP. injh, W P hanjh [h<sub>c</sub>^anj?] (āsru), E P. rīṭṭhā, W P harīṭṭhā (āriṣṭa); W P hīh [h<sub>c</sub>ī ?] (īṣā); H. hōṭ (ōṣṭha-) badd, H. hāṛ if at all connected with āsthi. cf. P. hocchā G. ōchū. P. hāh H. āh cf. P. haukkā. H. ham, 'we' W P hanērā, hunal. P. H. hā Skt. ām.

### Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Panjābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of h on vowels" §§ 79-93.

(2) In terminations both nominal and verbal where Pkt. or Apabh. shows an h, eg.

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(1) T. Michelson thought it to be an eastern tendency (J. A. O. S. Vol. 30 p. 39) and held "Shahab. and māns. hida to be a Māgadhism. Similarly Māns. hidam if not a pure blunder ib. p. 92 n.

(a) Gen. Sing. Pkt. *ghōḍayāssa* > Apabh. *ghōḍa[ȳ]* ahu (Pischel §366) > \**ghōḍēhū* > *ghōṛē* the modern oblique singular in H. Panj. The final *ē* is due to *-āya-*. In languages which reduce *-aya-* > *ā*, we have the oblique form *ghōṛā* as in Guj. *Rājas* etc., Sir George Grierson assumes Apabh. *ghōḍaāssa* > *ghōḍaāhi* > *ghōḍaāī* > *ghōṛē* (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. *akkhīhim* > *akkhīhī* > Panj. *akkhī* as in *akkhī dekkhēā* 'seen with the eyes.' In a similar way *hatthī* 'with the hands,' *pairī* 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final *ī* in *hatthī*, *pairī* is either on the analogy of *akkhī*, or is due to the shortening of *ē* in *hatthehī* which contracted into *ī* with the following *ī*. I, however, remember having heard *hatthē*, *kannē* also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. *karasi* > Apabh. *karasi* or *karahi* (Pischel §455) > Panj. *karē*. In Panj. the nasalisation of final-*ē* is, perhaps, to distinguish it from III Sing. *karē*. In Hindī both end in *-ē*.

(d) Present Indicative II pl. Pkt. *karaha* > Apabh. *iḍ*. or *karahu* (Pisch. § 456) > Panj. *karō*. Nasalisation as above in (c) is to distinguish from Imper. *karō*.

(e) Imperative II pl. Pkt. Apabh. *karaha*, *karahu* (Pisch. §471) > Panj. *karō*.

(f) In all the paradigms of the Present Indicative of the substantive verb *hōnā* 'to be', the initial *h* is always dropped in pronunciation though written in script. Thus *hai* 'is' pronounced *ai*, *hāi* 'art' -*āi*, *han* 'are' -*an*, *hā* 'am' -*ā*.

§134. (3) When two consecutive syllables of a word contained *h* or voiced aspiration, one of them lost it. This may be called a case of haplology also. Thus *lōhḍā* (*lōhā* + *bhāṇḍa*, *lauhabhāṇḍa*) *ḍahīndī* (*dadhibhāṇḍa-*), *lōhṭiyā* (*lōhā* + *haṭṭa-*), *māih* (*māhiṣi*), *māihgā* (*mahārga-*), and the words expressing

relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhṛā* (*pitriya + śvāśura-*), *dadiauhṛā*, *maliauhṛā* etc.

§135. (4) To drop the final unvoiced *-h* (*visarga*) is a tendency going back to Pāli, thus *dēvāh* > Pā. *dēvā*, *agnih* > Pā. *aggī* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāh* [*kəṛ'ā:*] (*kaṭāha-*), *khōh* [*khō*] (*kṣudhā*), *bēāh* [*bēā'*] (*vivāhā*) etc.

In ballā WP. *vallī* 'a term of endearment for children' if derived from *vallabha-*, the final *h* is lost without tone-effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final *h* < *-ś-* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēārā*, *bārā*; *kāttī*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēāhrmā*, *bāhrmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāhttimā*, *kāhttiā*, *kahtti* etc<sup>1</sup>. In WP 24, 25, 40 and in Mul. 50 show tones thus *cāhvī*, *pānjhī*, *cāhlī*, *pānjhā* [*panjā*]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāh* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bācchā* (*pādshāh*), *saḥī* (Ar. *ṣaḥīḥ*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself<sup>2</sup>. The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāh* [*gúnā*] (*gunāh*), *ugāh* (*úgā*) (*gawāh*), *malāh* [*mālā*] (*mallāh*), *rāh*, *cāh* (*tea*).

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī<sup>3</sup>. Now in Panjābī the cases where final

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(1) Before the ordinal termination—*mā* or *vā* the tone may be left out after 21 and upwards. At Lahore I remember having heard *gehārmā* [*gē.ā.rmā*], *bhārmā* [*'b.ā.rmā*].

(2) Duncan Forbes: *Persian Grammar* 1861 p. 7.

(3) § 88, For Guj. See Turner § 40 (b).

voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their *h* are not so common. *itt* (*iṣṭā*) goes back to Pkt. *siṭṭ-*, *saṭṭ-*, *suṭṭanā* 'to throw' if connected with (*srṣṭā-*); cf. Mar. *sīṭ*. *miṭṇā* (*mṛṣṭa-*), *piṭṭanā* 'to beat breast in mourning' (*piṣṭa-*) cf. H. *pīṭnā*; *ghuṭṭanā* (*ghṛṣṭa-*?); *maṭ*, *maṭi* 'monument' besides regular *maṛh*, *maṛhī* are *ts*; *līk(h)*, *lak(h)ir ts.* (*lékhā?*); *kāhṭ* (*ēkaṣaṣṭi-*), *bāhṭ* (*dvāṣaṣṭi-*) etc. In *sungal* (*śṛṅkhala-*) the loss is very early, cf. AMg. *saṃkala-* Pisch. 213, H. *sākal*.

### PI single consonants.

§137. Initial stops have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

*k-*: *kann* (*kārṇa*), *karnā* (*kārati*), *kaihnā* (*kathayati*), *kālā* (*kāla-*), *kāṭh* (*kāṣṭha-*), *kīrā* (*kīṛa-*), *killā* (*kīla-*), *kukkar* (*kukkuṭā-*), *kōssā* (*kōṣma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kuksī*).

*kh-*: *khatt* (*khaṭvā*), *khannā* (*khaṇḍa-*), *khānā* (*khādati*), *khāi* (*khātā-*), *khārī* 'basket' (*khārī*).

*g-*: *gal* (*gala-*), *gajjanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gāṛhā* (*gādha-*), *gummā* (*gūlma-*), *gujjhā* (*gūhya-*), *gūh* (*gūtha-*), *giddh* (*gr'dhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gaū*, *gā*, (*gō-: \*gāvā*).

*gh-*: *gharā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheō* (*ghṛṭā-*), *ghōrā* (*ghōṭa-*).

*c*: *cand*, *cann* (*candrā-*), *camm* (*cārma*), *cakk* (*cakrā-*), *cittanā* (*citravati*), *cir* (*cirā*), *cullhā* (*culla-*), *cōr* (*cōrā-*).

*ch-*: *chann* (*chāndas*), *chatt* *f.* (*\*chatti-*), *chaū* (*chāyā*), *chikk* (*chikkā*), *chijjanā* (*chidyate*), *chiddā* (*chidrā*).

*j-*: *janā* (*jāna-*), *jamm* (*jānma*), *jānnā* (*jānāti*), *jī* (*jīvā-*), *jībh* (*jīhvā*), *jūṭṭhā* (*jūṣṭa-*), *jēṭh* (*jyēṣṭha-*).

*jh-*: No word began with *jh* in PI except *jhaṭiti* from which come perhaps EP. *jhatt*, WP *jhabb*, *jhav*.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are

found in works of 5th or 6th centuries A.D. and upwards. The older ones are \ ṭaṅk (from ṭaṅka- 'seal' 'to shut', Kāty. śr. IV, X. ṭaṅkaṇakṣāra- 'borax' Kāty. śr. III paddh., ṭiṭṭibha- name of a demon Mn., yājñam, \ ṭiṭṭal = \ ṭāl Dhāp. XX 5; ḍākinī Pāṇ IV, 2, 51; \ ḍi Pāṇ VII, 2. 10; \ ḍhauk Pāṇ. VII 4, 59.

ṭ : ṭaṅg, ṭakā (ṭaṅga-, ṭaṅka-), ṭalnā (ṭivalati), ṭaṭṭibrā (ṭiṭṭibha-).

ṭh : ṭhaukar, ṭhākar cf. H. ṭhākur (ṭhakkura-).

ḍ : ḍaurū (ḍamaru), ḍain (ḍākinī).

ḍh-: ḍhōnā (ḍhaukate).

t-: tand (tāntu-), tattā (taptā-), takkanā (tarkayati), tau (tāpa-), til (tīla-), turnā (turati), tin (trīṇa-).

th-: No sure example is found except thukk which may be connected with Skt thutkāra if that is not purely onomatopoeic. Skt. dictionaries give about a dozen words beginning with th, most of them being proper names or imitative sounds.

d-: ḍāṇḍ (ḍānta-), dassanā (darśayati), din (dīna-), duddh (dugdhā-), dūr (dūrā-), dissanā (dṛśyāte), dōhtā (dauhitra-).

dh-: dharnā (dharati), dhār (dhārā), dhūā (dhūmā-).

p-: panj (pāṇca), pānī (pāṇiya-), pinn (pīṇḍa-), pīr (pīḍā), putt (putrā-), pucchānā (prachāti), pōh (pauṣa-).

ph-: phal (phāla-), phan (phaṇā-), phālā (phāla-), phull (phulla-), phaggan (phāḷguna-).

b-: bakkarā (barkara-), bannhānā (\*bandhati), bāh (bāhū-), bī (bīja-), bujjhānā (būdhyaṭe).

bh-: bhattā (bhaktā-), bharnā (bhāratī), bhau (bhāgā-) bhū (bhūmi-), bhujjānā (bhṛjjati).

§138. Intervocalic stops. Among these -k-, -g-, -c-, -j-, -t-, and -d- were lost altogether leaving a slight -y- glide in their place the effect of which is seen in the subsequent change -āya->ē. -t-, -d- became -r-. -p- became -v- in MII which later was lost, or changed to u and together with the preceding vowel resulted in a diphthong or a simple long vowel. -b- is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, -gh-, -th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-th- -dh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the -h- of other aspirates. -ch-, -jh- never existed as intervocalic singles.<sup>1</sup> At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group.<sup>2</sup>

-k-: cam[e]ār (carmakāra-), kaṇh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṭuka-), sūr (sūkarā-), miṭṭi (mṛ'ttikā), makkhī (mākṣikā), nhērā (\*andhakara-).

-kh-: nāuh (nakhā), mūh (mukha-), sēhrā (śekhara-), līh (lēkhā), suhaunā (\*sukhāpayati).

-g-: bhain (bhaginī), narōēā (nīrōga-), chēllā (chagalā-), bhau (bhāgā-), bhāḍ[e]ār (bhāṇḍāgāra-), jūlā (yugā + hala-)?, baur f. (vāgurā).

-gh-: mīh (mēgha-), sarāhunā (ślāghate), lauhḍī (laghū-), WP māh (māghā).

-c-: sūī (sūcī).

-j-: rāī (rājī-), ruāh (rājamāṣa-), bānīā (vāñīja-), bī (bīja-), WP ayāṇā (ajānat), WP ayālī (ajapāla-).

-ṭ-: kaṛā (kaṭaka), ghaṛā (ghaṭa-), kaṛū (kāṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛam (kuṭumba-), kiṛā (kīṭa-), puṛ (puṭa-).

-ṭh-: piṛhā (pīṭha), maṛh (maṭha-), paṛhnā (paṭhati).

-ḍ-: piṛ (pīḍā), nāṛ (nāḍī), dhūr (\*dhūḍī: dhūli).

-ḍh-: hāṛh (āṣāḍha-), gūṛhā (gūḍhā-), gāṛhā (gāḍha).

-t-: khāī (khātā), ghau (ghāta-), jūā (dyūṭā-), seāl (śītakāla-), gheō (ghṛtā), sau (śatā), caudā (cāturdaśa).

-th-: kaihnā (kathayati), saūī (śapatha-), gūh (gūtha-), paihlā (\*prathillā), paihā (paṭha-).



-d-: keārā (kēdāra-), naī (nadī), savā (sapāda-), je (yādi),  
paun (pāḍona-).

-dh-: hun (adhunā), khōh (kṣudhā), dahī (dādhi-), bēh  
(vēdha-), bēh in bēhmātā 'Fate' (vidhi-).

-p-: aut (apūtra-), nāī (nāpīlā), bacc (āpatya-> Pkt.  
avacca- the a must have disappeared at an early date), kalāvā  
(kalāpa-), savā (sapāda-), WP ayālī (ajāpāla-).

-ph-: kūhnī, kōhnī (kaphōnī-), kāhlā (kaphala-?).

-b-: pīē 'he may drink' (pībati).

-bh-: lāhā (lābha-), bhukkh (bubhuksā), gadhā (gardabhā)  
for subsequent appearance of bh- and dh- from b+h, d+h see  
§127), paih (prabhā), sōhnā (śōbhate), W P karhā (karabha-).

§139. Initial nasals. Only n-, m- are found initially in P.I.  
In Ludhiānī initial n- is invariably alveolar. So it is in many  
IAVs. In native scripts an initial n- is written with the dental  
symbol while in other positions with the dental or cerebral. Be-  
fore a dental stop it is dental and is denoted by the dental sym-  
bol. The initial and intervocalic n seems to have become al-  
veolar at a very early date though its accoustic effect was dental  
to some ears and cerebral to others. This is perhaps the reason  
why we find Vararuci enjoining cerebralisation of every n  
while in Jaina Pkts. the initial n appears as dental. To say that  
the PI initial n remains unchanged in Mod. I is wrong so far  
as the actual pronunciation goes. Initial m- has remained un-  
changed everywhere.

n-: nāu (nāva, nāma), naṭṭhānā (naṣṭā-), nimm (nimba-)  
narōā (nīrōga-).

(1) "l, n, though more usually alveolar, are sometimes  
made dentally." Panjābī Phonetic Reader p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is some-  
what forward, before ṭ, ḍ it is cerebralised, but accoustically it  
is not noticeable" Bengālī Phonetics. Bulletin of the School of  
Oriental Studies II. p. 6.

... m-: manjā (mañcaka-), missā (miśrā-), mūh (mukha-), mūt  
(mūtra-), mutth (muṣṭī-), mittī (mr'ttikā)

§140. Intervocalic Nasals. The difference between the treatment of **-n-** and **-ṇ-** according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī<sup>1</sup>. In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar **n** although in Gurmukhī script are often represented by cerebral **ṇ** which is the proper treatment in malwāī and mājhī dialects. **-m-** was always split up into **-ṽ-** which later on became **-ũ-** or **-u-** and together with the previous vowel resulted in a diphthong or sometimes in a simple long vowel. The diphthong or simple vowel thus produced lost its nasality in the interior of a word but kept it when final. The cases where **-m-** appears in place of P I **-m-** are due to a secondary change of **-ṽ-** **-ũ-** or even of **-u-** into **-m-** which as far as can be seen took place before a long vowel (**ā**, **ē**).

The only exceptions are *maus* (*amāvāsyā*) and *amī* used as personal name (*amṛta-*). In the first word *-in* may have been preserved through an early loss of *a-*, and the second word may be a loan from *MI*.

(1) -n- preserved when occurring in the body of a word  
-n- although become alveolar:—

-ṇ: phan (phaṇá), surāṇā (Śrṇóti), ginnā (gaṇayati) : cf. grṇāti 'to announce', māṇak (māṇikya-), baṇaj (vaṇijya-).

-n : ūnā (ūnā-), hun (adhunā), phaggan (phālguna-), pānī (pānīyā-), tān<sup>a</sup>nā (tānayati).

(2) In inflexional suffixes, **-n-**, **-n-** were lost, giving nasality to the preceding vowel :—

Gen. pl :- ānām > -ā  $\left\{ \begin{array}{l} \text{-akānām} > \text{-eā} \\ \text{-ikānām} > \text{-iā} \\ \text{-ukānām} > \text{-uā} \end{array} \right\}$  Now used as Oblique plural.



the original y and both became -yy-. The whole group appears as -iyy-, -ëyy-, uyy- in pāli which later on became -ijj-, -ejj-, ūjj in Mah. & AMg. and are found at present in S and M. Where, however, the y glide did not develop, the -y- disappeared as in Śaurasēnī and Mg. and found so at present in Hindī. EP. belongs to the latter group, but there are in it a few words showing jj- which are perhaps loans from a dialect of the other group (cf. Bloch § 105.)

-v- also has two developments. It disappears before vowels other than a, but otherwise becomes u and with the previous vowel forms a diphthong.

-y-: (i) for -aŷa- > ē see <sup>1</sup> § 103.

(ii) peār (priyakāra-), gānā or gaunā (gāyati), karīdā 'being done' (Pkt. \*karīamta from karīadi on the analogy of dīamta-: dīadi, pīamta : pīadi etc.).

(iii) dūjjā beside dūā (dvitīya-, Pkt. duiya, \*duijj, cf. AMg. addhāijja- < ardha tṛtīya-), tījjā beside tīā (tṛtīya-, AMg. tiēya taiya-), bhāñja, WP. bhañṣā (bhāginēya-).

dāj (dāya-) or perhaps from Pers. dād 'a gift.'

-v-: (i) chail (chavi+\*illa-, jī (jīvā-) Pkt. jīvō), dēī (dēvī), beāh (vivāhā-), WP. parīhṇā (parivēṣayati) EP. parōsnā is a loan from H.

(ii) Saun (śrāvaṇa-), deōr (dēvara-), jiūn (jīvana-), dhaulā (Pkt. dhavala-), jhiūr (dhīvara ).

(iii) nūn, WP lūṇ (lavaṇa-), salūnā (salavaṇa-) go back to Pkt. lōṇa with a subsequent closing of the ō vowel.

§143. r, l. For the separation of two dialect-groups in which the IE \*r, \*l both appear either as r only or as l only, see Bloch § 139. They were confused into r in the West including Iranian, and into l in the East (Mg). The tendency to borrow

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(1) y appearing in Native spelling of the EP words or of Hindī words is a glide introduced to avoid hiatus.

words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find *l* where Vedic had *r*, and sometimes *r* where Vedic had *l*. In several cases, doublets appear with *r* and *l* with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic -*l*- becomes -*ḷ*- in WP.

(i) *r, l* agree with Skt:—

*r*: *rāt* (*rātri*-), *rann* (*raṇḍā*), *rassī* (*raśmī*-), *russ'nā*, (*ruṣyatā*), *karnā* (*kāratī*), *bissarnā* (*vismarati*), *sauhrā* (*śvāśura*-).

*l*: *lāj* (*lajjā*), *līpp'nā* (*lipyate*), *likh* (*likṣā*), *lōhā* (*lōhā*), *seāl* (*śītakāla*-), *pīlā* (*pīṭala*-), *phal* (*phāla*-), *bāl* (*vāla*-).

(ii) Skt. *r* > Panj. *l*. Most of these words are found with *l* in Pkts. *halhōi* {*haridrā*: Pkt. *haliddā*}, *lajj* (*rājju*-), *lās* 'rope' (*raśmī*-)? either loan from H. or borrowed from Pers. *lās* 'refuse of silk'. In numerals 39—48, the change *r* > *l* is as old as MI.

(iii) In a few words -*ry*- after short *a* became -*ll*- in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). *pal'tnā* (*paryasta*:- Pkt. *pallaṭṭar*), *palthī* (*paryasta*-), *pahlāg* (*paryāṅka*-), *palān* (*paryāṇa*-).

(iv) Skt. -*dr*- > Panj. -*ll*- as found in Pkt. *allā* (*ārdhrā*:- Pkt. *alla*-), *bhalā* (*bhadrā*-), *khullā* (*kṣudhrā*- AMg. *chulla*-, *culla*-, cf. Mar. *cultā*).

(v) Skt. *l* > Panj. *r* : *abēr*, *sabēr* (*avēlā*, *savēlā*) cf. Panj. *bēllā* (*vēlā*).

(vi) In one or two words Skt. *l* appears as *n* in Panj. e.g. *nūn* WP *lūṇ* (*lavaṇa*-), *naṅgh'nā* beside *laṅgh'nā* (*laṅghate* but cf. *naṅkhati* 'to move'). The confusion between *l* and *n* is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. Initial ś-, ṣ-, s- all become s-.

ś-: sang (śaṅkā), sau (śatā-), saūh (śapatha-) etc.

ṣ-: sōlā (śōḍaśa), saṭṭh (ṣaṣṭi-), chē 'six' comes from such form as \*xsvaxs and not from śāt, cf. Gyp. šov, Sinā ṣa, Kś. ših, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sādḍhē (sārdha-), suddhā (suddhā-) etc.

§145. Intervocalic -ś-, -ṣ-, -s- all become -h- and fall with PI -h- and MĪ -h- derived from PĪ aspirates. For tone-effects of -h- see §§85-88.

-ś-: sehā (śaśā-), sanehā (sandāśa-), pājāh (pañcāśat), pharhā (pāraśu-), sauhrā (śvāśura-), kōh (krōśa-).

-ṣ-: māh (māṣa-), hārh (āśārdha-), karīh (kāriṣa-), toh (tūṣa-) tīh (tṛṣā), pōh (pauṣa-).

-s-: sāh (śvāśa-), kapāh (karpāśa-), mūhlā (mūsala-); the -s- of saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:--

(i) das (dāśa), is a loan from H. cf. Lah. dah; H. EP dahāī 'tens'.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aṣṭī- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aṣṭaitī 80.

(iii) For the disappearance of h < -ś- in numerals see Disaspiration (4).

(iv) -s- remains in sī 'was, were' if derived from āsit perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, hā.

§146. Initial h- becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-: hātth, WP [h̥at:h] (hāsta-), hīā (hr̥daya-), hāl (hāla-), harar (haritakī).

§147. Intervocalic -h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhā-), lāhā (lābha-), bāh (bāhū-), gehā (grāha-), saihnā (sāhate).

### Consonants in contact.

§ 148. Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in MI or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in MI.

§ 149. The following statements based on those of the Prātiśākhya or on general principles of Phonetics have a useful bearing in explaining the development of PI consonant-groups in Panjābī and other languages:—

(1) In a group stop + stop preceded by a vowel, the first stop was unexploded i. e. it consisted of on-glide and occlusion only and lacked release or explosion—the characteristic of a stop which marks it as a distinct sound<sup>1</sup>. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is hence, natural that such stops should have gradually lost their individuality and should have

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(1) AV Prātiś I 43, 44. व्यञ्जनविधारणमभिनिधानः षोडशः सन्नतरो होनश्वासनादः ॥३३॥ स्पर्शश्च स्पर्शोऽभिनिधानः ॥ ४४॥

been assimilated to those following<sup>1</sup>.

§ 150. In groups stop + other consonant, the stop was not unexploded<sup>2</sup> because the next sound being more open<sup>3</sup> a partial release took place which was enough to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, *viz.* -ty-> -cc-, -dl-> -ll-, -dv-> -bb. and -ts-> -cch-. They are easy to explain if we consider the way in which each separate sound was formed.

(i) -ty-> -cc. t was formed by closing the air passage with the spread tip of the tongue at the teeth or their root<sup>4</sup>. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate<sup>5</sup>, the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate"<sup>6</sup>. c also had the same place of articulation as y. It is not clear whether c was an affricate or a simple stop in the times of the Prāṭisākhya. Prof. Macdonell thinks they (*i.e.*, palatals c, and j) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason kh, gh etc., were described as single sounds not making heavy

(1) It is interesting to note that in Skt. no word begins with an unexploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation *i.e.*, by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the unexploded stops correctly.

(2) Inference from A V Prāṭis I. 44.

(3) In nasals the explosion of the preceding stop found its way through the nose.

(4) A V Prāṭis. I 24, Taitt. Prāṭis. II 38.

(5) Taitt. Prāṭis II 40.

(6) D. Jones: English Phonetics § 356.



syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of *t* to that of *y* without exploding the former. The *t* thus becoming unexploded lost its distinctiveness and moved on towards the position of *y* till the whole resulted in *-cc-*. The resulting sound is double after a vowel because in that case *t* is double on account of its forming the first member of the group *t+y*. This also explains why the resulting sound was unvoiced and not voiced. The *t* being longer prevailed over the fricative *y* in devoicing it. Similarly arose *-jj-* from *-dy-*, *-cch-* from *-thy-* and *-jjh-* from *dhy-*.

(ii) *-dl- > -ll-*. The formation of *l* resembled that of *d* in having a contact of the tip of the tongue at the teeth, but differed from it in as-much-as in its case the air escaped at the sides of the tongue.<sup>1</sup> The *d* being followed by the contact for *l* at the same place was, therefore, unexploded, and *l* being a liquid and more sonorous sound prevailed upon *d* in assimilating it.

(iii) *-ts- > -cch-*. A similar consideration as for *-ty-* will explain this change also but with this difference that we might have expected *-ty-* to result in a palatal *-cc-* i.e. *-ttʃ-*, and *-ts-* in a dental *-cc-* i.e. *-tts-* which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.<sup>2</sup>

Why *-ts-* resulted in an aspirated *-cch-* and *-ty-* in an unaspirated *-cc-* seems to rest upon the sibilant in *-ty-* being not so strong as in *-ts-* because in the former case the spirant was only the devoiced form of *y* while in the latter it was original.

(1) See Whitney's remark on Taitt. Prātis. II 42, and A V Prātis I 24.

(2) "The pronunciations of Prakrit Palatals," JRAS 1913 pp. 291—98.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop<sup>1</sup>.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the *Atharva Veda Prātiśākhya* I. 10 rendered thus by Whitney—‘They (first mutes) are known as ‘seconds’ when combined with the qualities of *jihvāmūliya*, ś, ṣ, s and *upadhmāniya*’ Here one may also compare the *Panjābī* pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in *Panjābī* while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.<sup>2</sup> This is the reason why the resulting group in MI also is double between vowels; thus -kṣ- in PI was -kṣ- and hence became MI -kkh-. Similarly PI -ṣk- = ṣkk- > MI -kkh-, PI -sm = -smm- > MI \*-mmh- though represented by -mh- in writing. The metre shows that -ṇh- -mh- in MI should be pronounced, -ṇṇh-, -mmh- respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group -ṇh-, mh would simply be an aspirated ṇ, m. Subsequent development of MI ṇh into nh in WP analogous to ṇṇ > n(n) also proves it. No doubt a single k, g followed by h fi make an aspirated kh, gh. It is for this reason that an initial PI kṣ- > MI kh and not kkh-.

(iv) To account for -dv- > -bb-, we may assume that v was closer here than elsewhere. Hence it first became b and then assimilated d. cf. Aśoka dbādasa for dvādasa.<sup>3</sup>

§151. In other cases the double consonant of the group assimilated the single one, thus -nd- > -nn- as attested by the *kharoṣṭhī* documents from Central Asia belonging to the first or

(1) Whitney on AV *Prātiś.* II 6, *Traitt. Prātiś* XIV 12-13.

(2) AV *Prātiś* I 58, III 28, 30-32; *Taitt. Prātiś* 1-7, 9-28.

Whitney's *Skt. Grammar* §§ 228-29.

(3) *Girnār* III 1, IV. 12,

second century A.D., and the present pronunciation of many dialects of the N.W. including Panjābī and Nepālī. -ry- > -jj-, -hy- > -jjh- for r and h were never doubled in groups (AV Prātis. III 31).

In a group nasal+nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from PI consonant-groups have remained double in Panjābī except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

### §152. Stop+stop.

1. Homorganic groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

-kk-: kukkar (kukkuṭā-), chikk (chikkā), cīknā (cikkapa-) but cf. cikkar 'mud'.

-gg-: gúggal (gúggulū-).

-cc-: uccārnā (uccarati); uccaṛnā (uccaṭati) but the trans. form ucērnā points to \*uccitāti; khicrī (khiccā) cf. Guj. khīcī; ūncā but WP uccā (ucca-).

-cch-: kacchū (kacchapa-), guccā (guccha-), kacch 'nickers' (kacchā: kākṣā), picch (picchā), pucchānā (pṛcchāti) bachaunā (vicchādayati), WP pucch but Ludh. pūch (pucchā).

-jj-: lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' 'opposite to left' (sajja- 'ready'), bhujjānā (bhṛjjāti).

-ṭṭ-: haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāṭ; paṭṭī (paṭṭa-) kuṭṭānā (kuṭṭayati), ghaṭṭānā (ghaṭṭayati MBh. VI 2894 B).

-dd-: uḍnā besides urnā (uḍḍayati), haḍḍ (\*haḍḍa-).

-tt-: uttarnā (uttarati), tittar (tittirā-) latt (lattā), mattā (mattā-), pittā (pitta-), citt (cittā-), khittī (kṛttikā), bit[t] (vittā-).

-dd-: kudāl (kuddāla-).

-ddh-: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).

-pp-: pippal (pippala-), piplā mūl (pippali-).

§153. 2. In Heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect:

-ṭk-: chikkā, chakkā (ṣaṭka-).

-tk-: ukkarnā (utkirati), sakārnā (satkārayati).

-tkh-: ukkharṇā (\*utkhiṭati), ukkhal 'mortar' (\*utkhala-) cf. khāla- 'thrashing floor'.

-dg-: khaggā 'a fish' leaf of ghīkuār which resembles sword-blade (khaḍga-).

-dg-: uggarnā (udgurati), ugganā (udgata-), ugamnā (udgamyate).

-dgh-: uggharṇā (udghaṭate), uggh[ā] fame, famous' (udgha- m. excellence, model; udghoṣa-?).

-kt-: bhattā (bhaktā-), sattū (sāktu-), motti (mauktika)-ratt 'blood' (rakta-).

-pt-: satt (saptā-), tattā (taptā-), suttā (suptā-).

-kth-: satthal (sākthi).

-bd-: saddā (śābda-).

-gdh-: duddh (dugdhā-), daddhanā (dagdhā-).

-bdh-: laddhā (labdha-), jaddhā (yabdha-).

-tp-: upajñā (utpadyate), WP upparṇā (utpatati, utpaṭati?).

-tph-: upphanā (\*utphanati).

-dbh-: ubbharnā (udbharati).

§154. Stop+Nasal. (1) In a group guttural+n or m, the nasal is assimilated.

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(1) The existence of a verb \*khiṭati: khetati, perhaps formed from kṛtta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nakhērṇā 'to separate,' bakhērā 'quarrel'.

-kn-: mukkanā (Pkt. mukka- <\*mukna-; mukt-). Pischel assumed \*mukna 'to explain' Pkt. mukka- (§566) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (saknoti or sakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., naggaī: \*nangā-), Ambalā bhaggañā (bhagna-), laggañā (lagna-or lagyati).

-km-: rōk 'cash money' (rauḥma- 'golden') the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkiṇī occurs once in Jīvānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

(2) In the group jñ the j was assimilated; the resulting ññ- became n [n]- in EP. and -nj in WP.

janeañ, WP. janjū (yajñopavitā.)

nañ- perhaps goes back to rājanī, WP Guj. Mar. rāñī favours this hypothesis.

ān (ājñā) Pkt āṇā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rāñī and ān cf. Turner JRAS. 1924 p. 574. Sain (smjñā); Pa. saññā (cf. Pkt. saṇṇā). > \*saññ > \*sann > sain on account of the following nasal. See § 30.

(3) -tn->-tt- H. Saut. (sapātñī but P. saukkan?) Rattī "short form of the personal name Ratan may be equally referred to rātñā or raktikā.

-tn->-kk?

(?) arak (aratñī), saukkan (sapatñī)?

-dn->-nn- This change goes back to PI. cf, bhinnā-, chinñā-anna- etc. WP. runnā P.P.P. of rōṇā 'to weep' may either point to \*rudna > \*runna- or be a late analogical form.

(4) -tm->-pp-: āp (ātmā), apnā, WP āpnā (ātmanah)

-dm->-bb-: pabban (padmīñī), pabb "forepart of the sole of the foot" (padma-) ?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, Panjābī ranks with the North-Western languages, Sindhi and Lahndī, and with some Pahārī dialects as opposed to the other IAVs. In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone-changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the *kharoṣṭhī* documents from Central Asia (Bloch *J. As.* 1912, I p. 332ff). In Eastern Panjābī, however, -ṅ(h)- -ñj(h)- remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of Hindī. For disappearance of the nasal or its reduction to nasality of the previous vowel see *Nasalisation and denasalisation* §§111-19.

-ṅk-: aṅg (aṅká-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasāṅg (niśśaṅka-), sāṅg (śaṅká), kaṅgan (kaṅkaṇa-) páhlāg (palyaṅka-).

-ṅkh-: saṅgh (śaṅkhá-?), pīgh (prēṅkhá), saṅghanā (\*śrī-khati V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūghnā point that the change is very early.

-ṅg-: uṅgal (aṅgúli-), bhaṅg (bhaṅgā), siṅg (śrīṅga-), raṅg (raṅga-), caṅgā (caṅga-), piṅgālā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṅṅ is commoner. They are, however, spelt both ways in dictionaries.

-ṅgh-: jaṅgh (jáṅghā), laṅghnā (laṅghate).

-ñc-: pañj (páñca), manjā (mañca-); sinjñā (siñcāti) kunjī (kūñcīkā), kanj or kunj (kancu-), kunj (krīñca), cunj (cañcu-). Lah. vañjñā, vāññā S. vaññu (váñcāti).

-ñch-: hūjhnā (uñchati), pūjhnā (prōñchati) Pkt. pumchaī, H. pōchnā, pūchnā).

-ñj-: munj (muñjā), anjan (añjana-). pinjara (pañjara-), pinjañā beside pinñanā. 'to card cotton? (piñjayati 'to kill'), bhāññā may be a contamination of bhanjati and bhinna-.

-ñjh-: sanjh (sandhyā: Pkt. saṃjḥā shñjhā), banjh (vandhyā:- Pkt. vaṃjḥā, vañjhā.)

-ṇṭ-: kaṇḍā (kāṇṭaka-), ghaṇḍ (ghaṇṭa-), baṇḍanā (vaṇṭate), cunḍanā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), suṇḍh (śuṇṭhi-), khunḍhā (kuṇṭha-)

-ṇḍ-: gaṇṇā (gaṇḍa-), kāṇṇā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (piṇḍa-), ḍann (ḍaṇḍā-), munn[a]nā (muṇḍayati) rann (raṇḍā), kunāli, P.W. kunnī (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP., -ṇḍ- remains unchanged, e.g., āṇḍā, but Mul. āṇṇā 'eye-ball' (āṇḍā-), riṇḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ piṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍī, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindī.

ṇḍr-: pōṇṇā beside pōṇḍā (pauṇḍra-)

nt:tand (tāntu), dand (dānta-) pāid W.P. puṣḍ (pādānta-), sād in sukkh sād (śānti-), masṣḍ (māsānta-) may be a semi-tatsama.

In the Present Active Participles and the III pl. Present Indicative, -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case, See §§ 117 and 156.

-ntr-: āḍ WP āṇḍa (āntrā-), jaṇḍā WP jaṇḍrā (yantrā-), mand WP-mandar (māntra-), madārī or mādārī (mantrakāra- or perhaps Pers. 'madār 'N saint'+ī), neōḍā, WP niūṇḍrā (ni-mantra-) WP māṇḍrī (māntrika-).

-nth-: paṇḍh pānthāḥ), kaṇḍh (kaṇthā L.), madhānī (manthāna-). WP pāṇḍhī (pānthika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Panj. gaṇḍh, gaṇḍhanā. gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd-: chann (chāṇḍaḥ), saṇṣhā (saṇḍēśa-). WP nanān (nānāṇḍā) EP nanāḍ must be a loan from Hindī, or it came from nanandā another form of nānāṇḍā recorded by Monier William.

This change appears in the compound words having manda- as their first member, e.g. maṇākkhā (maṇḍākṣa-), maṇhēnmā 'destitution of milk' (manda + dhainava-), maṇrāḥ 'not roughened

sic a grinding stone,' mantārū 'not knowing how to swim,' mankhaṭṭū 'not earning anything'; also in mannō *f.* ill luck (mandimā *m.*?), kunnan beside kundan 'pure gold' (kunda-)?

-ndr-: cann beside cand (candrā-), WP. canhā jhanhā- (candrabhāgā).

-ndh-: annhā (andhā-), bannh (bandhā-), kannhā (skandhā-), innhan (indhana-), binnhanā (vindhātā), rinnhanā (\*rindhāti), runnhanā (\*rundhāti).

-ndhr-: gōhran (gudā + randhra-).

-mp-: kambanā (kampate), cambā (campaka-), tumbanā 'to stretch out cotton before carding it' (trumpati), WP limbanā (limpati).

-mph-: gumbhā (gumpha-).

-mb-: ammā (ambā), lammā, lambā (lamba-), nimm (nimba-), samm (śāmba-), sēm (śaimbya-), kuṣam (kuṣumba-), kōṣmā (kauṣumba-), jammū (jambu-), kammal, kambal (kambalā-), WP palamṇā (pralambate). The forms appearing with -mb- are confined to EP.

-mbh-: kamheār (kumbhakāra-), thammh (stambha-), khammhā (skambhā-), ulāmmhā beside ulāmbhā (upālambha-?) rammhanā (rambhate).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI mp[h], *e.g.* kammanā, tummanā, camālī, WP. limmanā, gummhā besides forms with -mb[h]. Assimilation of b- in mb coming in the same syllable is also common in other languages *e.g.* H. ām (\*āmb-, \*āb) sēm; cf. Southern English pronunciation of lamb, land, comb: pond, limb: wind etc.

-nt- > \*-nd- > \*-nn- > -n in the Present Indicative III pl. Thus karanti > karan, bharanti > bharan etc. In WP Present participles also, thus Pkt, karamta- > WP karnā 'doing'.



§157. Nasal+Nasal. The first nasal is assimilated to the second.

-mn-: W.P. nimmojhānā (nimná+apadhyāna-). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: jamm (jánma).

§158. Double nasals, like other double consonants have been preserved except that -nn-, -nn- become alveolar.

-nn-: ann (ánna-), anāj (annādyā-).

-mm-: damm (dramma-).

§159. Nasal+Semi-vowel treated under y-, r-, l-, v-groups.

§160. Nasal+Sibilants. In its treatment of nasal+sibilant, also, Panjābī ranks with the North-Western languages, i.e., it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The Prātiśākhya refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant<sup>1</sup>. This may have been the course followed by the ancestors of Panjābī, thus:—

--ñś- > -ñśś- > -ñch- > Panj. -njh-

ns- > -nts- > -nch- > Panj. -njh-

Or, perhaps, the sibilant was voiced as in śinā,<sup>2</sup> and later on became an aspirated stop. But that would have been contrary to the Panjābī treatment of foreign fricatives whereby Pers. x, Eng. θ, Pers. Eng. f appear as kh, th and ph, respectively; while Pers. g, Eng. ġ, Pers. Eng. z, v appear as g, d, j, b

(1) डण्णनेभ्यः कट्ठैः शबसेषु॥ AV Prātiś. II 9 "After ñ, n and n are inserted k, ṭ and t before ś, ṣ and s." नकारस्य शकारे जकारः॥ AV Prātiś II 10. 'Before, ś, n becomes ñ.' डपूर्वः ककारः सषकारः॥ Taitt. Prātiś V 32. "After ñ is inserted a k before s and ṣ." टनकारपूर्वश्च तकारः॥ Ib. V. 33 "After ṭ or n is inserted a t." Whitney's edition and translation.

(2) cf. the general tendency of Panjābī Pkt. to voice an unvoiced stop after a nasal consonant.

(unaspirated). Following this Pers. [ʃ] sometimes appears ss ch especially in illiterate speech, but the normal change is s. If the sibilant had been voiced it should have appeared as j, and not as jh.

mś: banjh, WP vanjh "pole for propelling a boat" (vaṃśa-) bās 'bamboo' is a loan from Hindī. sājhi, sājh (sāṃśa) cf. ṣiṇā sāzhu 'half of land produce'.

The numerals bih, tih, come from Pkt. vīsaī, tīsaī and not from Skt. viṃśati. triṃśat.

ḍassanā is from ḍaśyati, and ḍang 'bite' from \*ḍakna > AMg. ḍakka. > \*ḍamka. cf. H. ḍāk, ḍānk.

kessū (kaṃśuka-) is a loanword.

-mṣ-: pīhnā comes from Pkt. pīsaī rather than Skt. piṃśati. cf. ṣiṇā pezōiki.

-ms : kāsī, W P. kaīhā (kaṃśa-: kāmśya-) seems to be a late borrowing with -s- > -h-. Sindhi hanju (haṃśa). Panj > hans is a loan. hass 'collar-bone,' but Sindhi hanja, "the part above the hip-bone on which infants sit in being carried" (āṃśa) mās (māṃśa-) is a tatsama. cf. Sindhi māsu, mīsu, ṣiṇā mōs, Genitive mozāi.

M I -mś- injhū, WP. ānjh, Sindhi hanja ṣiṇā āṣu (āśru-Pkt. aṃsu) khangh (kāśa Pkt. khāśa Pisch. § 206, \*khassā- \*khaṃśa) cf. H. khāsi. khunghanā to be missed (kuṣṇāti, Pkt. kussaī khussaī. \*khumsaī) cf. H. v. ṭ. khōsnā māih, W P. majjh, manjh (māhiṣī) \*mhiṃsī) cf. H. bhāis. E. P. mhāis is a contamination of māih and bhāis.

cunghanā H cūghnā cf. cūsnā, Rajas cūkh (√cūṣ:- √cucūṣ Pkt. cūsaī cussaī \*cuṃsaī; or from cukṣati > \*cumkhati).

A short vowel before the group nasal+sibilant is more favourable for this peculiar change than a long vowel.

#### § 161. Groups with y.

(1) y always occurs as the last member of a consonant-group when a stop except a dental precedes y, the y is assimilated.

(1) Monier-William's Dictionary records only one word यवगुली yvāgulī in which y occurs as the first member of a consonant group.

lated with the usual form results if the stop is a voiced aspirate.

-ky : mīnāṭ (mīnīṭyaṭ), chikṭā (chīṭya) cf. *chaj*, śikṭā ratna (śakyaṭi or śakṇatī), sak 'relation' (\*śakya-).

-khy : pakṣiṇā (prakhyana-), W P. akṣan, aṭṭhān (ākhyāna-, akhyāpana-)

-ry : bhāg (bhāgya-), saubhāg (saubhāgya-), laggaṇi (laggyati), barāg 'feeding homestead, all of children' (vairāgya-).<sup>1</sup>

-cy : pacāṭ (pacyaṭ), rucāṭ (rucyate), cāṇi (cyutā-), bacāṭ, cf. W P. vaciunī (vacyāte).

-jy : J-ṭh (Jyṣṭha-), rāj (rājya-), baṇaj (vaṇijya-), bhaj janā (bhajyate-), bhujjanā (bhujyate).

-ty : phatāṭ (\*sphatyaṭi sphatate), ghattāṇi (\*ghatyate: ghattate: ghatate), tuṭṭāṇi (trutyati).

-dy : Pāṇāṭhī J-ḍḍā (J-ḍya-).

-py : tapāṭ (tapyate), lippāṇi (lipyate), rūppā (rūpya-), māppā (māpya-).

-bhy : labḍhāṇi (labhyate).

(2) In a group dental stop-y, the y palatalises the stop before being assimilated.

-ty : sacc (satyā-), naccāṇi (nṛtyatī), bacc WP vacc (āpatya-).

-dy : ajj adyā-, khājjī (khādyā-), bijj (vidyut), jūā (dyūtā) chijjanā (chidyate), bājjā (vādyā-), pasijjanā (prasvidyate) upajjā (utpadyate).

-dhy : gijjhanā (gṛdhyati), bujjhanā (bādhyati), sujjanā (śudhyati), s'jjhanā (sīdhyatī), rījjhanā (ṛdhyati), mājjhā (mādhyā). cf. -ndhy -njh : sanjh (sandhyā), banjh (vandhyā).

(3) -ny- becomes -nn- but the examples are not certain.

punn (pūnya, kān / (\*kānya-: kāṇā-).

(1) For shortening the double consonant after a short vowel in the roots *pac*, *ruc*, *sak* *phaṭ*, *tap* and in a number of other words, see §121 (6).

(4) The treatment of *n+y* is not quite definite. In some words the *y* is assimilated and in others it becomes *j*. The former seems to be the proper development in E.P.

*sunṇā*, WP. *sunjā* (*śūṇyā*-); *jann*, WP *janj* (*jānya*-) cf. Mar. *jānavsā* (*jānya+vāsa*-); *kaneā* *t.*, WP *Kanj* (*kanyā*) *dhān* WP *dhāī*, perhaps, for *dhān* \**dhānj* (*dhānyā*-); *mannan*, (*mānyate*), *neārā* (*anyākāra*-?). [M] *anj* (*anya*-).

(5) In *m+y*: the *-y* is assimilated.

*uggamnā* (*udgamyate*), *ghummanā* (HD *ghummaī*: \**ghumyaī*).

(6) In *l+y*, the *y* is assimilated but in many cases the resulting *-ll-* seems to have been aspirated at some stage, probably before Apabhramśa, for we find its traces in several languages at present. For Marāṭhī see Bloch §148.

*Kallh*, H. *kalh* (*kalya*-), *pahlāg* (*palyaṅka*-) etc. For further examples and exceptions see §§ 128-29.

(7) In *v+y*, the *y* was assimilated and the resulting *vv* became *bb* in EP, but remained *vv* in WP. Sindhi treats this group differently in the initial position from the interior one.

*bāgh* (*vyāghrā*-), *sarbāh*, *sirbāh* (Panj. *sir*+Skt. *vyādhi*-).ā-

(8) In sibilant+*y*, the *y* is assimilated and the resulting ś, ṣ fall together with *ss*.

-śy-: *nassanā* (*naśyati*), *dissanā* (*drśyate*), *saulā* (*śyāmala*-).

-ṣy-: *russanā* (*ruṣyate*), *tussanā* (*tuṣyati*).

-sy-: *sālā* (*syālā*-), *hāssā* (*hāsyā*-), *hasnā* (*hasyate*) or perhaps a loan from Hindi but the latter goes back to Pkt. \**haṃsai-ālas* (*ālasya*-), *kāssī* (*kāṃsya*-).

(9) In *ry*, *hy*, the *r* and *h* are assimilated because they are never doubled in a group (see § 151). The resulting *yy* becomes *jj* but in the case of *hy* it is aspirated for *h*, also, like ś, ṣ, s, when assimilated, aspirates the resulting double consonant.

*ry*-: *kāj* (*kāryā*-), WP *pūjjanā* (*pūryate*) EP *pugganā* may be an analogical formation after *bhajj* *Ambālā bhagg*; *bhijj*: *Ambālā bhigg*.

hy-: gujjhā (gúhya-). bājkhō (bāhyatāh), bōjh. (\*uhya-:Pkt. vojja-), dājkh (\*dāhya-). WP dajjhnā (dabyate).

§162. Groups with r. In EP all groups containing r assimilate the r to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides assimilation. In WP which has a greater affinity to North-Western dialects, the group consonant + r behaves differently from the group r + consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the Shāhābāzgarhī, mansehrā and Gīrnār versions with those of Kālsī, Dhauli and Jaugada. The group consonant + r was preserved while the group r + consonant shifted its r to the initial consonant, doubling at the same time the consonant left single, or transposed its place with its own member so that the result in either case was a group consonant + r; thus we get dharma- > dhram(m)a-, sārva->, śavra-<sup>1</sup>. In WP. (also in Lahndī and Sindhi), the groups consonant + r, especially dental stops + r have remained unchanged, and the groups r + consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in Prithirāj Rāsau of Cand.<sup>2</sup>

Consonant + r: -

kr: kōh, S. kōhu (krōśa-) kōl, S. kōli (krōḍe), cakk (cakrā-) cukkā (cukra-). sūk (śukrā-) recorded by Mayā Singh must be a loan from Hindi or quoted from the Ādi Granth.

gr: gaṭṭlanā (grathnāti) gehā (grāka-), aggā (āgra-), jāgnā (jāgrati). graihn 'eclipse' is a ts. gās 'mouthful' is a loan from Hindi, grāh is a loan from WP; grās usually used in gaū grās 'portion of bread set apart for cows' is a ts. grāū or grā 'village' is a loan from WP the common word in EP being pinḍ.

(1) Michelson: JAOS Vol. 30, 31.

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) dhram(m)a- for dharma in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrā-).

jr: bajj 'calamity' (vājra-).

qhr: mīddhā (mēdhra-).

tr: tāhnā, WP trāhnā (trāsāyati), tōrnā WP trōrnā (trōṭayati) gōt, WP gōttar (gōtrā), cittā WP cittrā (citrakā-), cīttanā, WP cīttarnā (citrāyati), Cēt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrā-), sūt WP sūttar (sūtra-), dāttī WP dātrī (dātra-), tinn WP trai (trīṇi, Pkt tīṇi), (trāyah-). Guj. traṇ may be contamination for the two.

r after a dental stop does not cause cerebralisation. In tuṭṭanā it is due to the following -ṭṭ- cf. WP. truṭṭanā. Similar may be the case with ṭaṭṭī, WP. traṭṭī. In cīṭṭā 'white' (citrā-) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cittā 'leopard.'

-ntr-: ād, WP āndar (āntrā-) etc. See § 112 (c).

dr: damm (dramma-), dākh (drākṣā), chidda WP chidrā chidrā-), dadd WP daddar (dadru-), nīd WP nīndar (nidrā). In dāhnā, if from drāghate, dr has become d. For -ndr-, -ndhr- see § 15.

dhr: giddh (grīdhra-); baddharī beside baddhī (vārdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrā-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahana-), pāunā (prāpayati).

br: bāhman (brāhmaṇa-), kubbā (\*kubra-: kubhṛā) cf. Guj. kubḍū.

bhr: bhāī WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrāṣṭra-), bhāunā (bhramati).

mr: makkhan (mraṁṣaṇa-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group

appears as -mb- in Pkt. (Pisch. 1205). amb (amra-), tāmā WP trāmbā, trāmmā (tāmra-), tāmṛā (tāmra-paṭa-?)

śr: saun (śrāvaṇa-), missī (miśra-), WP mass (śmāśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injh. see under -ms- §160.

### §163. r+consonant:

-rk: akk (ar'ā-), ka'kar (karkara-), takkanā (tarkayate), takkalā WP tra'kalā (tarku-), makkar (markāṭa), sakkar (śarkarā). In WP trakkaṭi in opposition to EP takkaṭi, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to \*śarka- rather than śālka.

-rg: bagg (vārga-), magghar (mārgaśira-), caugganā (caturguṇa-) gūggar (gargari).

rgḥ: māhga (mahārgha-), ghaggarā (gharghara-). Lah. aggh (argha-).

-rc: kucc (kūrcā-)

-rj: gajjānā (garjati), gujjar (gurjarā-), khajūr (kharjūr-) gājjar (gārjāra-).

-rṇ: kann (kāṇa-), pannā 'leaf' (parṇā), unn (ūrṇā), cūṇnā (cūrṇa-), punneō (pūrṇimā), siūnā seṇnā (suvārṇa-; sauvarṇa-).

-rt, -rth-, -rd-, -rdh-, see under Cerebralisation § 169.

-rp: sapp (sarpā-), kapāh (karpāsa-), khappar (karpara-), tappar, Lah. trappar (L.S.I VIII p. 326) (tālpa- connected with √trp MW.: \*tarpa); tappanā, Poṭh. trappanā (\*tarpati: trpyati).

-rb: kabrā (karḥara-)

-rbh: gabbhā (gārḥha-), cibbhar (cīrbhaṭa-), dabbh Mul. drabbh (darbhā-)

-rm: kamm (kāṛma), camm (cārma), kāman (kāṛmaṇa-), nimmal (nirmala-), WP. kummā (kūrmā-).

-ry: Dealt with under y-groups.

-rl: dūllō 'bridegroom'. H. dulhā, Guj. dūlū (durlabha-?)

-rv: cabbanā (carvati), caubī WP cahvī (cāturvimśati-), khabbā (kharva-?)

-rś-: dassanā (darśayati), pāssā (pārśvá-), passalī (parśú-)  
 -rṣ-: ghassā (gharṣa-), khassanā (karṣati), WP vassanā  
 (varṣati). baras. sarhō, ārsī etc see under svarabhakti.

#### §164. Groups with l.

(1) In groups l+stop or m, l is assimilated

-lk-: bakk (valkā-), sakk (śál'ka-).

-lg-: guggal (gúlgulu-), phaggan (phálguna-), baggā  
 (valgú-). bāg, WP vāg (valgā) perhaps a loan on account of

-lp-: tappar (tálp-?), WP kappanā (kalpayati).

-lb-: subb (śulba-) MW records śulva also but -lv- > -ll-.

-lm : gummā (gúlma-).

(2) In groups l+y, y is assimilated with frequent aspiration.

See § 128.

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

-lv-: bil, bill in Mayā Singh's Dictionary. (bílva-).

-dl-: bhalā (bhadrá-: \*bhadla-) allā (ādrá-: \*ardla-), khullā  
 'low, base' (kṣudrá-: \*kṣudla-), In J. Pkt. chulla- culla- Pischel  
 § 325).

-rl-: dūllā (durlabha-).

(4) -ll-: pallā (pallava-), challī 'maize-ear' (challi-). See  
 also -ly- § 128.

#### § 165. Groups with v.

(1) When coming after a guttural, palatal or cerebral  
 stop, v is assimilated to the stop.

-kv-: kaṛhnā (kvathati), pakkā (pakvā-)

-jv-: jalnā (jvalati).

-ṭv-: khaṭṭ (khaṭvā).

(2) Dental stop + v had three developments in MJ, viz.  
 double dental, labial or palatal stops. (Pischel §§ 298-300). In  
 Panjābī all the three have their traces, but it is difficult to say  
 which was proper to it. For mārāṭhī, see Bloch § 130.



-tv- > -tt-: -ttan (-tvana-) as in kurattan 'bitterness', palattan 'yellowness'. -t (-tva-) as in miṭṭhat 'sweetness'. sat (satva-) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in kaurāpan, luccapanā etc.

WP suhappan. -p (-tva-) WP suhnapp 'beauty',

-ppā (-tva-) as in budhēppā 'old age'.

-dv- > -dd-: dō (dvāu) and its derivatives dūjjā, dugganā etc. They can, also, be explained as coming from duvau \* duv- etc. cf. Pkt. du- in compounds. Lat. duo.

-dv- > -bb-: bārā (dvādaśa) and other numerals 22, 32, 42 etc. beor (dvi + varaka- 'cloth'), bār (dvāra-), cf. Guj. bijā. Mul. beā 'second'.

-dhv- > -ddh-: dhatthā (dhvasta-: \*dhvaṣṭa). In Panjābī dh was cerebralised on account of the second cerebral.

-dhv- > -bbh-: WP ubbhā (ūrdhva-)

-dhv- > -j-: jhandā (dhvajā + dandā Mar. jhemd-jhankār (dhvani-) if not purely onomatopoeic.

The group -dv- resulting from ud- followed by a word beginning with v- became -vv- in Pkts (Pischel § 298), and consequently bb in EP, and v̄v in WP.

baṭṇā, WP vaṭṇā (udvartana-) cf. H. ubaṭṇā, Sindhi uṭaṇu.

(3) In groups v+y, r+v, and l+v, y, r and v are assimilated. See § (9), 161 (7), (9) § 164 (3).

(4) In groups sibilant+v, v is assimilated.

-śv-: sauhrā (śvaśura-), sass (śvaśrū-), sāh (śvāsa-), basāh (viśvāsa-), assū (āśvina-), pāssā (pārśvā-).

-ṣv-: māssī (mātrṣvasrkā).

-sv-: pasijjanā (prasvidyate) sākā (svaka-: \*svakya-) sāk (\*svākya-) are ts.: cf. sakā, H. sagā (svaka-).

(5) hv- becomes -bbh-, jbbh-, poth. jibbh. (jihvā).

§166. Groups with a sibilant. Sibilant+stop.

(1) In groups sibilant+stop, the sibilant appears as aspiration of the stop, the latter being doubled for which see § 150 (3)

-śc-: tirschā (tiraścā-), bicchū (vr'ścika-), picchā (paśca-), pacchō (paścima-).

-ṣx-: bikkharnā, bakhernā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' śūska-), pō'kkhar (paus̥kara-).

-ṣt-: atth (aṣṭau-), natthānā (naṣṭa-), mutth (muṣṭī-), mitthā (miṣṭa-), rītthā (āriṣṭa-), pītthī (piṣṭa-).

str-: utth, ūt[h] (u'stra-), bhatth (bhrāstra-), WP. otthā (auṣtra-).

-sth-: kōtthā (kōṣṭha-), kāth (kāṣṭha-), jēth (jyēṣṭha-), sēth (śréṣṭha-), gūtthā (aṅgúṣṭha-).

-sp-: bhāph- (vāspa-).

sk-: khammhā (skambhā-), bakkhar (upaṣkara-), bakhārā (vakaskāra-?).

-st-: than (stāna-), thammhā (stambha-), thōrā (stōkā), hatth (hāsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (āsta+?)

-sth-: thālī (sthālī), thāh (sthāgha-), thānī (sthāna-).

sp-: phāhā (spāśa-).

-sph-: phutthānā (sphuṭyate), phōrā (sphoṭayati).

-(2) In a group consisting of the final sibilant of a preposition and the initial stop of the following word, aspiration does not take place.

-ś+c-: nacōrā (niścotate), niclā (niścala-).

-ś+k-: nikkalā (niṣkalati : niṣkāla- 'driving out' Gobh.), -nakammā (niṣkarma-), cāuk (catuṣka-).

-ś + p-: naputtā (niṣputra-), caūppaṭ (catuṣpaṭa-), Guj. cōpan (catuṣpaṇcāśat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), cauntī WP. cautti (catustrimśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrā-), khōh (kṣudhā), akkh (ākṣi, ikkh (ikṣú) kakkh (kākṣa-), kukkh (kuṣṣi-).

makkhī (mākṣikā), pakkh (pakṣa-), sikkh (śikṣā), takhān (takṣānam cl. acc. of takṣan)

The words where kṣ appears as c(c)h are early loans from a ch dialect and appear with ch in other IAVs (Turner § 89)? *e. g.* ricch, H. G, rich, Mar. rīs : ch > s (ṛkṣa-), kacch- (kākṣa, kacchā), churā, with ch in others (kṣurā- : churikā), taccha beside takhān (takṣati), macchar beside makkhī (mākṣā cf. AMg, macchiyā), chār beside khār (kṣāra-)

For tikkhā (tikṣṇa-) see Turner § 89. tinnhanā 'to prick, pr. would be a doublet from the same if it does not come from the root √trḥ cf. trṇédhu : \*trṇdhati.

(2) t or p+s become c(c)h.

-ts- bacchā (vatsa-), macch (mātsya-) ussarnā (utsarati) goes back to Pkt. Guj. ucharvū may come from ucchalati. cf. nittarnā (nistarati) for the different treatment of ts or st when one member belongs to the root and other to the preposition.

-ps-: accharā (apsarā) guccā (guccha- : gr̥psa-).

(3) ṣṇ and ṣṇ appear as nh- or n if there be another s, h in the word.

tis (tr̥ṣṇā) may be a /s/ from tr̥ṣā, or cf. tr̥ṣyāvat RV vii, 103', 3.

-ṣṇ-: WP unhālā, hunālā (uṣṇakāla-)

"sn": nhaunā (snāti), nēh (snēha-), nhū (snuṣā).

(4) -śm-: sm- appear as -ss- (Turner § 55).

-śm-: rassī (raśmī-), Initially śm- > m-: mass beside mucch (śmāśrū-), masān (śmāśāna-) is a loan because of -ś- > -s-.

-śm-: tusī (\*tuśmē), kōssa (\*kōśmā), WP hussar (uṣma-)

-sm-: asī (asmē), bhass (bhasma) bissarnā (vismarati).

This treatment is peculiar to the North-Western Languages cf. kāśir, Kś word for Kashmir (kāśmīra-). Ludh. ambhāttar 'we and others'; tumhāttar 'you and others' are loans from H. They have not been recorded by Mayā Singh.

(5) Sibilant + y, r, v, and r + sibilant have already been treated under y-, r-, v- groups.

- (6) Double sibilants become -ss-, or s- in unaccented syllables.<sup>1</sup>  
 -ṣṣ- : nasang (niśṣaṅka-).  
 -ss- : nissarnā (nissarati).

§168. Groups with h.

-hm- > -mh- : bāhman (brāhmaṇa-), here mh has again been transcribed as hm to denote the tone. It can also be written bāmhan.

Other h- groups treated under three of their other members.

Cerebralisation.<sup>2</sup>

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where ṛ and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

§170. Examples of Panjābī words containing:—

(i) PI dentals preceded at a distance by r. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ṛ, ṛh, (i.e., ṛ with a tone on vowels). bhāī (bhrāṭṛ-), māreā (mārita-), rōn (rōdana-), paihlā (prathilla-, c.f. prathamā-).

(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., dihnā dissanā (dṛśyatē, Pkt. dissaī, dīsaī). s > h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhi JRAH 1924 pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.

For gaṭṭh(ī), gaṇḍh(ī), paṛh, paraus(s)ī, see Turner pp. 560—61.

(ii) PI dentals preceded immediately by *r*. These remained dental which, if single, disappeared later.

gheō (ghṛtá-), hīā (hṛdaya-), khittī (kṛttikā) mōeā cf. H. muā (mṛtá), pōhlō (prthula-), tījā, tiā (ṛtīya-), kittā (kṛtá the -t- being doubled, or -tt- being added by the influence of suddhā, tattā etc.). buddhā. H. būrhā, S. budhō commonly derived from vṛddhā- should be referred to bṛdha- where the -dh- has been doubled on the analogy of Pkt. daddha-. Pa. vuddha- beside buddha- and vaddha- may be due to contamination of vṛddhā- and bṛdha- miṭṭī (mṛttikā) is found with cerebral in all except Mar. mātī.

(iii) *r*+dental. The dental remains dental.

-rt-: All Panjābī words containing PI -rt- are connected with the roots kartati 'to cut' and kṛṇatti 'to spin', and vārtatē 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus kattanā 'to spin', kaṭṭanā 'to cut'; bāt 'thing, matter' (vārttā), bāṭ 'road' (vārtma-; vartih n.). For details see Turner p. 562). mṛttikā > P. miṭṭī H. maṭṭī, māṭī M. mātī, Dog. mittī dental.

-rth-: sāth (sārtha-), sātthī (sārthika-), cautthā (catūrtha-)

-rd-: gadhā (gardabhā-), kuddanā (kūrdati), caudā (cāturdaśa), baddal (vārdala-), bahld (balivārda-), paddanā (pardati).

-rdr-: J\*āddā (ārdrá-), allā (\*ārdla-). kaudḍī (kapardikā),

-rdl-: Jchadd<sup>a</sup>nā (chardati) are found with cerebrals in other languages also. daddū (dardura-) is doubtful on account of the loss of -ra-.

-rdh-: addh (ardhā-), badhnā (vardhate), pacādh (pāścār-dha-) puādh (pūrvārdha-). The roots vardhate 'to increase' and vardhati 'to cut' have resulted in doublets in Panjābī, thus badhnā 'to increase'; badḍhanā 'to cut'. In muḍḍh (mūrdhā) the cerebral appears elsewhere also,

(iv) Dental+r. They remain dental after assimilation.

-tr-: gōt (gōtrá-), putt (putrá-), etc. For further examples see §162. Only cittā 'white' (citrá-) appears with cerebral perhaps to distinguish it from cittā 'leopard'.

-dr-: chiddā (chidrā-) etc. See §162. dāhnā 'to lay down' (drāghate), dūnnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

-dhr-: giddh (gṛdhra-), baddhī (vārdhra-).

(v) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākṛit, Hindī, Gujrātī etc. The following may also be noted: nacōṛṇā (niścotate), jurnā (yuta-), bahērā (vibhītaka-), harar (harītakī-).

In the last three words the ṛ may be a suffix.

(vi) "l", n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

tuṭṭ-, WP truṭṭ-, H. G. tūt- (truṭyati), tuṭṭhānā (tuṣṭa-), dūddhā, dūṛh (Pkt. divaddha-), ṭaddhānā (tardati); ḍaṇḍā (ḍaṇḍā-), ḍaddū (dardura-), diūṭ (dīpa+vartī-), ḍahīndī (ḍadhibhāṇḍa-), ṭhaṭhērā (tvāṣṭṛ-), ḍāddhā (dārdhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: \*dhvaṣṭa-), ḍhiṭh (dhrṣṭa-), WP dīṭṭhā (drṣṭa-); ṭeddhā, H. ṭerhā but WP treddhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (turati); ḍar (darati) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhar, dārhi, Guj. id. but H. dārhi.

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhadd 3rd Eng. third > thādd.

BSOS IV 2

## Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākṛits (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, e.g., sarāhnā, WP salāhnā, in rapid speech srāh-, slāh- (\*srāghate: slāghatā, cf., √srāth: √slath). Other words like g<sup>ra</sup>u, WP girā or g<sup>rā</sup>, (grāma), bh<sup>ra</sup>, WP id., L. bhirā (bhrātā), g<sup>rā</sup>h, WP id., L. girāh (grāsa-) are loans from a Western dialect (probably WP). EP gās (grāsa) is a loan from Hindī.

§173. The Panj. prefix paṛ- meaning 'secondary' as in paṛbāl (\*pravāla-), paṛdand (\*pradanta-), paṛhattī ('prachatti-), or 'one degree further removed' as in paṛōttā (prapautra-), paṛnānnā, p<sup>ra</sup>ḍāddā etc., is rather difficult to explain. It may perhaps be better connected with prati-. If it is really a case of *svarabhakti* from pra-, then why does r change to ṛ?

§174. In the following words, *svarabhakti* goes to Prākṛit:—barh-, barhā, WP varh- beside vass-, varhā (varṣati, varṣā, cf. AMg. varisa-), sarhō (sarṣapa-, cf. AMg. sarisava-). bar<sup>s</sup> 'year; to rain' and ārsī (ādarśa-, Pkt. ārisa-) are loans from Hindī on account of the preservation of -s-.

## Insertion of Plosives.

§175. It sometimes happens that between the nasal n or m and the following r or l, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjābī.

-nar->-ndar-: bāndar (vānara-), pand<sup>ra</sup> (Pkt. pannarasa-), basantar 'fire' perhaps through \*basāndar (viśvānara- cf.

*vaiśvāndara*- found in the Siyāḍoni inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change -nd->-nt- may have been due to the influence of *basant* (*vasanta*-) *ts*.

The tendency is found in later borrowings, *e.g.*, *hundar*, *hūdar* beside *hunar* (Pers. *hunar*).

-mr->\*-mbr->-mb-: This change is found in Pkt. also cf. Pischel §295. *amb* (*āmra*-, Pkt. *amba*-), *tāmbā* (*tāmrā*-, Pkt. *tamba* , *Aśokan* *tambapaṇṇī*); H. *bābī* or *bambī* (*vamrī*, cf. *valmīka*-). Panj. *barmī* may be a *tatsama* with metathesis. *Ambarsar* whether connected with *Amar* 'the third Sikh Guru', or with *amrat*, *amart*, *ammart* 'nectar' (*amṛta*-) *ts*.

Recently the change has taken place in Persian loan-words *e.g.* *ambīr*, *ābīr* or *amīr* (Pers. *amīr*).

-ml- > Pkt. -mbil- > -mbl- or -ml-: *imblī* or *imlī* (*amlīkā*) cf. J. Pkt. -*amba* , *ambila*- from *amla*-. Pischel § 295.

In *tatsamas* a plosive is inserted between *anusāra* and *h*; *e.g.* *siṅgh* (*siṃhā* ).

### Insertion of *r*.

§176. The N. W. languages *ṣiṇa*, *Kashmīrī*, *Sindhī*, *Lahndī* and Western *Panjābī* have preserved some consonant-groups in which *r* formed the second member, *e.g.*, *ṣ. kriu*, *K. krūh*, *S. krōhu*, *L, WP krōh* (*króśa*-). In the following words *r* is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in *EP* and *Hindī* also. Thus *kārōṛ m*- 'ten million' but *kōṛī f*. 'score' (*kōṛī*-), *sṛāp ts*. (*śāpa*-), *karmandal ts*. (*kamaṇḍalu* ). *kārōp ts*. (*kōpa* ) perhaps on the analogy of *kṛodh*; *WP trikkhā* (*tīkṣṇa*-), *WP tarkhān* (*takṣāna*-), *WP mēthrā*, *WP srakk* (*\*śarka* : *śālka*-), *WP traṭṭī*, *WP trāḷ* etc. Their *EP* equivalents have no *r*. In *srakk* and *traṭṭī*, the *r* may be due to anticipation owing to a group *r*+consonant occurring in a following syllable for which see § 162.



### Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākṛits see Pischel § 90. Thus lakkaṛ (lakuṭa-) cf. Nep. lauro 'stick', Panj. H. laurā 'penis'; thabbā (stabaka-), uppar, H. ūpar (upari, cf. AMg. uppim beside uvarim), assī, H. id., (asīti-). The case of ikk, L. hikk (ēka-) is puzzling. In Pkt. we get ākka- and ikka- presumably for ǝkka- from which the expected form in Panjābī would be āk as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. khēt, Mar. śāt (kṣētra-, Pkt. khētta-, khitta-). In Iranian also the initial vowel was not i.

### Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus kāccū, cākkū (cāqū), nuksā, nuskā (nuskha), kājak, (kāgaz), dējka (dēgca), bujkā (buqca), nuskān (nuqsān) etc. From Sanskrit words the following may be noted:—

baṭṭōh, baṭṭlōh (vartula+lōha-), hamēl 'necklace' (mākhālā-?), ciṛbā 'flattened parched rice', H. civṛā or ciūrā (cipiṭa-), kaurā, H. karvā (kaṭuka-), WP partōh, patrōh (putravadhū-).

### Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, e.g. palēṭṭhā or palōṭṭhā (Panj. paihlā+jēṭṭhā), palōs (Panj. pāl+pōs), mḥāis (Panj. māih+H. bhāis).

### Onomatopoeisis.

§180. There is quite a large number of words which denote some sort of noise or motion. All of them seem to be onomatopoeic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoeic. Two terminations are chiefly used in forming such words and are perhaps connected with the PI verb kārati.

(1) —k as in karāk, kharāk, gaṛhak, dharāk, bhāṛāk, bhuṛāk, maṛāk, jhīṛāk, riṛāk, taṛāk, tiṛāk, phaṛāk, raṛāk; sarak (sarati),

khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, duhlak (dōlāyate); camak (camat-), damak, lamak (lambate), dhamak (dhmāti); ṭaihk, baihk, sai hk (śvasiti), caihk, būhk (bukkati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or -kār as in—

sūkkaṛ, hūṅgaṛ (hum-), pukār (pūt), hūghār (humkāra-). khāghār (Panj. khaṅgh 'cough'), dhakār or ṭaghār [tæk.a:r] etc.

### Shift of Stress-accent.

§181. A stress accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobi's theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 ff) as developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49 pp. 401 ff) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākṛit or Apabhraṃśa stage was  $\underline{\check{x}} \times \underline{\check{x}}, \check{x} \check{x} \times \underline{\check{x}}$ , or  $\check{x} \times \check{x} \underline{\check{x}}$ . Take for instance the words vaṇijyam (Pkt. vaṇijjam  $\cup \times \times$ ) and tiraścā- (Pkt. \*tiracchao  $\cup \times \cup -$ ).<sup>1</sup>

According to this theory the words should appear as.		But we actually get.	
H. *banfj	*tirāchā	ban <sup>a</sup> j	tirchā
EP. *banijj	*taracchā	ban <sup>a</sup> j	tirchā
WP. L. *vaṇ'jj	*tiracchā	vaṇ <sup>a</sup> j	tirchā
Guj. *vaṇij	*tarāchō *tirāchō }	vaṇ <sup>a</sup> j	tirchō

(1)  $\cup$  denotes a short syllable,  $\times$  a syllable *heavy by position* on'y and  $-$  a syllable containing a long vowel.

§182. A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hindī and Gujrātī, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

§183. That there was a strong tendency to accent the penultimate syllable some time about the Apabhraṃśa stage may be inferred from such foreign words as J. Skt. Akabbara- (Pers. Akbar), suratrāṇa- (Pers. sultān), turuṣka- (Pers. turk) etc.

### Detailed Examination.

§184. (1) Monosyllables may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

§185. (2) Dissyllables, too, require little consideration because in their case (what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

— — yādi,	Pkt. jaī	>	EP jē
kāti,	„ kaī	>	„ kái, H. id.
kara,	„ kara	>	„ kár, H. id.
— — kalā,	„ kalā	>	„ kál, H. id. Guj. kál.
× — saptá,	„ satta	>	„ sátt, H.G. sāt.
× — lajjā,	„ lajjā	>	„ lajj, H. Guj. lāj.
— × vála,	„ —	>	„ báil, H. id., WP váhl.
× — bandha,	„ baṃdha	>	„ bánnh H. Guj. bádh.
	etc.		etc.

§186. (3) Among trissyllables the schemes  $\check{x} \ u \ \check{x}$ , and among tetrasyllables the schemes like  $\check{x} \ - \ - \ \check{x}$  or those involving a naturally long syllable (—) after a syllable heavy by position

*only* (x) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

- — — káratī, Pkt. karāī > EP káre, H. Guj. *id.*  
— — x karaṇam, „ karaṇam > „ káran, S. káraṇu  
ghaṭa-, „ ghaḍaō > „ ghārā, H. *id.* Guj. ghārō  
x — x kuṇḍa-, „ \*kuṇḍaō > „ kúṇḍā, H. kūḍā, Wl'.  
kúnna  
ghañṭa-, „ \*ghañṭiā > „ ghánḍī, H. ghāṭī  
kāla-, „ kālaō > „ kālā, H. *id.*  
x — x palāśā-, „ palāso > „ palāh;  
karpāsa-, „ kappāsō > „ kapāh, H. Guj. kapās.  
āśādha-, „ āśādhō > „ hāṛh, H. asāṛh, Guj.  
asādh  
gopāla-, „ govālō > „ guāl, H. *id.* Guj. guāl.  
— — — prasaratī, „ pasaraī > H. pás(a)rē  
— x — — \*parisvēdat,, > EP parseō parse, G.  
parsev (o)  
— — — purāṇa-, „ purāṇaō > „ purānā, H. *id.*  
x — — — carmakāra-, „ cammaṣyārō > „ cāmēār, H. camār  
cakravāka-, „ cakkavāō > „ cákvā. H. *id.* The  
expected form would be \*cakvā, but that being the  
regular accentuation of causal verbs has shifted the  
accent from the final to the initial syllable.  
Moreover there is an overwhelming majority of words  
ending in unaccented final long vowels in Hindī, Panjābī,  
Rajasthānī and Gujrātī. cf. sāvā (\*suāo सवाद)
- — — lōhakāra-, Pkt. lōhaṣyārō > EP luhār, H. *id.*  
— — — śītakāla-, „ siyaālō > „ seāl  
x — — — prakhyāna-, „ \*pakkhāṇaō > „ pakhānā  
x — — — sambhālayatī, „ sambhālēi > „ samhāllē,  
etc. etc. H. sābhālē.

§187. (4) The schemes explained by the new theory are those where a syllable *heavy by position only* falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into account. Such are the schemes  $\underline{x} \times \underline{x}$  among trissyllables, and  $\underline{x} \times \sim \underline{x}$ ,  $\underline{x} \sim \times \underline{x}$  or  $\underline{x} \times \times \underline{x}$  among tetrasyllables.

$\sim \times \times$	anicchā	> Guj. ānach
$\sim \times \sim \underline{x}$	apútra-	> EP. áut, H. <i>id.</i>
	aranya-	> H. árñā 'wild'
	alakta-	> EP. H. áltā, Guj. áltō
	alakṣya-	> Guj. álakḥ
	alagna-	> H. álag (Fallon's Dictionary), EP. alágg may have been formed from lagg.

(Deś.) kaḍacchū-	> EP, H. Guj. kārchi
karāṅka-	> Panj. kārāg (recorded in Dictionaries).
karāṇḍa-	> EP, H. karni but G. karāṇḍī 'goldsmith's tool', and karāṇḍō 'box'.
kuṭumba-	> EP kūrām, H. kūrṃā, kúnbā, kumbā S. kūrṃu.
kulattha-	> EP, H. kúlthī.
kṣurapra-	> EP, H. khúrpā. G. khúrpī, S. khúrpo.

(Deś) khaḍakkī-	> H. khīrkī, Guj. khārkhī
tarakṣa-	> WP táraḥ, Guj. táras
tiraścā-	> Panj. H. tīrchā, Guj. tīrchō.
dhāritrī	> EP, H. dhārat, dhārtī, Guj. <i>id.</i>
paraśvāḥ	> EP, H. pársō

\*parīśyā (cf. avaśyā) G. paras *f.* dew, frost

\*prathilla- > EP páihllā, H. paihlā, Guj. pēhlō

pralagna- [Pkt. \*palamga-] > Poṭh. pālāgnā. "a string fastened round the neck of a pot". For -nā cf. S. virñño

pralambatē > WP pálamnā

bahutva- > EP. báuht, H. WP. báhut

manuṣya- > WP mún<sup>as</sup>

\*maricya- > EP, H. mīr<sup>ac</sup>, WP mār<sup>ac</sup>.

Pkt. mahamta G. mehtā H. maihtā

vañijya- > EP, H. bán<sup>aj</sup>, WP., Guj. vāñ<sup>aj</sup>.

varatrā- > H. bárat, Guj. vārat, S. vart

vahaṅgikā- > EP. H., báihgī, WP váihngī

virikta- > S. vírto 'tired'

viricyatē- > S. vírcanu 'to be tired'.

( $\sim \times \times$ ) } vilagnā- > [Pkt. \*vilamga-] > EP., H. bilāg, S. vírñño,  
( $\sim \times \sim$ ) } Guj. válāgvū, WP válagnā.

vilamba- > H. bílam, WP. vilam

vilambatē > WP. vilampā.

viṣamyatē > EP., H. bísamnā.

sapatnī > H. sāt 'co-wife'.

saputra- > Panj. sāt.

\*Sarikkha- (cf., Pkt. sārikkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sárkhū.

suruṅgā > Panj. H. Guj. surāg.

sulagna- > Panj. H. sūlagnā, Guj. sālāgvū

haridrā > EP hálhdī, H. hálđī, Guj. haḷad

WP hárdal.

( $\sim \sim \times$  — araghaṭṭa — > H. árhaṭ, ráihaṭ by early loss of a-;  
Panj. háhlṭ by metathesis.

balivārda- > EP káhd, báuld.

udvartana- > H. úbtan; EP. bátñā. WP vátnā through  
an early loss of -u-.

$\times \times$  — } paryaṅka- > Panj. páhlāg H. pālāg cf. pālkī.  
 $\times \times \sim$  — } paryasta-Pkt. pallaṭṭa- > Panj. pāl<sup>at</sup>ñā, H. id.

vijñaptikā > H. bintī.

sambudhyati > Panj. sámjh<sup>an</sup>ā, H. id.

śalyaka (P-kt. \*sállamka-) > EP sáhlāg.

( $\sim \times$  — ) kauṭumba- > Panj. kōrmā

( $\sim \times \sim$  — ) dauhitra- > EP dōhtā, H. id., WP dōhtrā.

*dūrbhikṣa* > H. *dubhuk* (plutts), *dubhak*  
L. S. I. IXi. p. 491).

*nāraṅgikā* > EP *nārāgi*.

*māṇikya* > EP. *mānak*, H. *id.* WP. Guj. *māṇak*.

§188. Besides the above words there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are:—

(i) Present Participles.

*karant*-, Pkt. *karaṃta*- > Panj. *kārdā*, Poṭh. *kārnā*,  
H. *kārtā*, Guj. *kārtō*. See also §§ 117 and 156.  
Lah. *karendā* is from Pkt. *kareṃta*-.

(ii) Present Indicative III pl.

*karanti* > Panj. *kāran* see also §156. H. *karē*, O.H.  
*karahī* cannot come from *karanti*.

(iii) The *s*-future of Gujrātī, Rājasthārī and Lahndī.

*kṛiṣyāmi*, Pkt. *Karissāmi* > Lah- *Karsā*, Raj. *karsyū*  
„ Pkt. *Karissam* > Guj. *kariś*, pronounced  
[ˈkariʃ], dialectically *kāras*.

(iv) The *-b*-infinitive of Eastern Hindī, and the *-vū* infinitive of Gujrātī.

*Kartavyam*, Pkt. *kariavvam* > E. H. *karib*, Guj. *karvū*.

§189. There are a few exceptions several of which are common to Panjābī, Hindī and Gujrātī. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate-accent had come into existence once more for which see below §191.

× × × *niśāṅkam* > Panj. *naśāṅg*, H. *nisaṅk*

× × — *prasvidyate* > Panj. *paśijjānā*, H. *paśijnā*.

*prasvinna*- > H. *paśinā*, Guj. *paśinō*.

*aṅgūṣṭha*- > Panj. *gūṭṭhā*, *āgūṭṭhā*, H. *āgūṭhā*, Guj.  
*aṅgūṭhō*?

*agniṣṭhā*- > Panj. *gītṭhī*, *āgītṭhī*, H. *āgītṭhī*, Guj. *id.*

niṣkarma- > Panj. nakāmmā, H. nikāmā, Guj. nakāmmī.

niṣputra- > Panj. napúttā, H. nipūtā

mañjiṣṭhā > Panj. H. majiṣṭh, Guj. *id.* The Panj. word is evidently a loan from H.

\*pracchanṭati > Panj. pachāṇḍā; perhaps H. pachāṇā, Guj. pachāṇvū with loss of nasalisation; cf. H. chāṭnā, Guj. chāṭvū.

ekastha- Pkt. ěkkaṭṭha- > H. ikāṭṭhā beside ikṭhā, }  
Pkt. ěkkalla- > H. akēlā beside iklā }  
Panj. kāṭṭhā kállā on account of the loss of a- before  
the shift of accent took place.

× ( karāṇḍa- > Guj. karaṇḍō beside Panj. H. karnī.

(Deś) varaṇḍa- > Panj. barāṇḍā, H. barāṇḍā.

pranapṭr- > H. panāṭī.

\*sarikkha- > Panj. sarīkkhā, H. sarīkhā

— — — nirīkṣā > Panj. nīr<sup>ak</sup>kh, H. *id.* Guj. *id.*

parīkṣā > Panj. H. Guj. pārahk.

— — — — — ārātrikā > Panj. H. Guj. ā<sup>at</sup>ī. The expected form would be \*arāṭī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or \*āratrika-.

190. Then there are a few numerals which show irregular accentuations e.g.

unāṭṭī (29), H. unāṭṭīs beside ūntīs and untīs.

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindi form is regular ikyāvan.

bavānjā (52), „ „ „ bāvan.

tavānjā (53), „ „ „ trēpan.

curānjā (54), „ „ „ cāvvan.

pacvānjā (55), „ „ „ pācpan.

chapānjā (56), „ „ „ chāppan.

satvānjā (57), „ „ „ satāvan.

aṭhvānjā (58), „ „ „ aṭhāvan.



unháttar (69), H. unháttar.  
 pájháttar (75), H. picháttar.  
 sanháttar (77), H. satáttar.  
 aṭhattar (78), H. aṭháttar.

In other numerals of this decade, Panjābī has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kaháttar (71), baháttar (72), teháttar (73), cuháttar (74), cheáttar (76). Hindī has the short vowel.

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like  $\sim \times' \sim$  etc. Such words are chiefly

- (i) *tatsamas*;
- (ii) loans from Persian and English, or
- (iii) words of unknown origin:
  - (i) parsíddh, parlákkh, basánt, mahánt, namítt, nakhíddh, bak(p)th, nacínt, paklánd, aḍámbar etc.
  - (ii) pasínd, patáṅg, nagánd, kamánd, maláṅg, pagámbar, tamáncā; Satámbar, Dasámbar etc.
  - (iii) ghasúnn, ghamánd, bharínd, rabídd, dabáall, taríṅg, gharámm etc.

Most of the words of groups (i) and (ii) are common to Hindī and Gujrātī. Examples of the third kind also can be found in these languages.

## INDEX OF PUNJABI (LUDHIANI) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's *La langue marathe*. Other abbreviations are

Amb. = Ambala District,	Mūl. = Multānī,
D. = Dōgrī,	Pers. = Persian,
G. = Gujrātī,	Poā. = Poādhī,
H. = Hindī,	Poṭh = Poṭhohārī,
K. = Kāngrā dialect,	S. = Sindhī,
Ks. = Kashmīrī,	ṣ = ṣiṇā,
L. = Lahndī,	Pkt. = Prākṛit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Malwaī,	Ved. = Vedic.

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

ā v. pres. I sing., unemphatic=	āddā m. 'ginger'.    M. ālē    Skt.
hā 'am',	ādrā-    §15, 170 iii. Bl.
abāḥ f. 'sound'    Pers. āvāz.    §52	addh m. 'half'    M. ādhā    Skt.
abēr f. 'delay',    Poa. bē,    Skt.	ardhā-    §170 iii. Bl.
avelā    §143 V.	adhāram [ə't̪ɔrəm] m. 'impiety'.
abhāggā [əp̪ag̪a] a. m. 'un-	ts Skt. adharma-    §89
lucky',    H. abhāga    Skt.	agāhā=gāhā q. v.
abhāgya-    §89	agg f. 'fire'.    m. āg Skt. agnī.
ābīr=amīr q. v.	§15, 49, 154 (1) Bl.
āccharā f. 'nymph., girl's name'	āggā m. 'front',    H. āgā.    Skt.
Skt. apsarā    §167 M. āsrē Bl.	āgra-    §162
ād f. 'entrail'    W. P. ādar,	āggē adv. 'in front'    H. āgā    M.
M. āt    Skt. āntrā-    §155, 162. Bl.	agyā    Skt.* agra-kē    §103 Bl.
aḍāmbār m. 'ostentation' ts. Skt.	aggh (Lah.) m. 'price'    Skt.
āḍāmbara    §191 (i)	argha-    §163

- āgūr *m.* 'granulations in a healing sore'. || Skt. ānākūra ..... § 155  
 āincī *f.* 'inch' || Eng. inch ..... § 30  
 ajj *adv.* 'to-day' || M. āj. || Skt. adyā- ..... § 161 (2). Bl.  
 akbānjā = akvānjā *q. v.*  
 akhā (u) n (W. P.) *m.* 'proverb'. Skt. ākhyāna- ..... § 52, 161  
 akhārā = khārā *q. v.*  
 akk *m.* 'particular plant'. || H. āk. Skt. arka- ..... § 163  
 akkh *f.* 'eye', || Amb. ānkh || M. ākh, ās. || Skt. ākṣi- ..... § 49, 113, 167 Bl.  
 ākkhī *adv.* 'with eyes' || Pkt. akkhilim ..... § 133 b  
 akvānja *adj.* 'fifty-one' || H. ik(y) āvan, M. ekāvann. Skt. ekapañcāṣat ..... § 135 190  
 alāgg *adj.* 'separate' || H. alag || Skt. alagna- ..... § 187  
 alāj *m.* 'remedy' || Ar. 'ilaj. .... 53  
 ālakḥ (G.) 'unknowable' || Skt. ālakṣya- ..... § 187  
 ālas *m.* 'laziness' || M. āalas || Skt. ālasya- ..... § 161 (8) Bl.  
 āllā *adj.* 'wet'; || M. ālē 'ginger', Skt. \*ārdla- § 143, 164, 170 iii. Bl.  
 āltā *m.* 'red dye' || M. altā || Skt. alakta- ..... § 187 Bl  
 amān *m.* 'faith' || Pers. imān ..... § 53  
 amb *m.* 'mango' M. ābā. || Skt. āmra- ..... 22, 162, 175. Bl.  
 Āmbarsar *m.* 'Amritsar' ..... § 175  
 ambīr = amīr *q. v.*  
 amīr *adj.* 'rich' || Ar. amīr ..... § 175  
 āmmā *f.* 'mother' || H. id. || Skt. āmbā- ..... 155  
 ān *f.* 'prohibition? order?' || M. ān Skt. ājñā ..... § 154 (2) Bl.  
 ānach (G.) *f.* 'disgust' || Skt. ānicchā ..... § 187  
 anāj *m.* 'cereal' || H. id. || Skt. ānnādyā- ..... § 51, 158  
 anām *m.* 'prize' || Ar. in'ām ..... § 53  
 āndā *m.* 'egg' || H. āndā, || Mal. ānnā, 'eye-ball'. || Skt. āndā- ..... § 15, 155, 170 IV.  
 aṅg *m.* 'mark' || H. G. M. āk. || Skt. āṅkā- ..... § 155. Bl.  
 āṅgūr = āgūr *q. v.*  
 ānhērā = nhērā *q. v.*  
 ānjan *m.* 'collyrium', || H. id. || Skt. āñjana- ..... § 155  
 ann *m.* 'food', || H. id. G.- || Skt. ānna- ..... § 158  
 ānnhā *adj. m.* 'blind', || Amb. andhā [āndā], || H. andhā, ādhā || Skt. andhā- ..... § 155  
 āp *pron.* 'self' || M. āp, || Skt. ātmā ..... § 49' 154 (4) Bl.  
 āpnā *pron.* 'own', || W. P. āpnā, Mul. āvdā || H. apnā || Skt. ātmanah ..... § 22, 154 (4)  
 āppanā (W. P.) *v. i.* 'to reach' || M. upadṇē || Skt. utpatati ..... § 36 Bl.  
 arām *m.* 'relief' || Pers. ārām ..... § 52  
 ārhat (H) *m.* Persian wheel || Panj. hālāt, || Skt. araghaṭṭa- ..... § 187  
 arind *m. f.* 'castor', || H. arindī || Skt. ēraṇḍa- ..... § 55  
 ārnā (H) *adj. m.* 'wild' || Skt. āraṇya- ..... § 187

- ārsī *f.* 'ring with a mirror' || H. *id.*  
 Pkt. ārisa- || M. ārsā *m.*  
 'mirror' || Skt. ādarśa-  
 — §163, 174 **Bl.**
- artālī *adj.* 'forty-eight' || H. artālīs  
 Skt. aṣṭacatvāriṃśat — §116
- āratī *f.* 'wavering light before an  
 idol'. || M. ārat || Skt. ārātrikā  
 §189 **Bl.**
- āsā } *pron.* 'we.' M. āmhī || Skt.  
 āsī } Ved. asmé (*dat. loc.*)  
 — §50, 167 **Bl.**
- asāī *m.* 'Christian' || Pers. 'īsā+-ī  
 — §53
- asān *adj.* 'easy' || Pers. āsān — §52
- āssī *adj.* 'eighty' || M. ēśī, aiśī. ||  
 Skt. aṣṭī- — §177 **Bl.**
- āssū *m.* 'N. of a month' || H.  
 asauj || Skt. aśvinā- — §165
- āthnā *v. i.* = ātthamnā *q. v.*
- aṭhāttar *adj.* 'seventy-eight' || H.  
*id.* Skt. aṣṭasaptati- — §190
- aṭhvānjā *adj.* 'fifty-eight' || H.  
 aṭṭhāvar || Skt. aṣṭapañcāśat  
 — §190
- āṭṭā *m.* 'flour', || Mul. āṭṭā, || M. āṭ  
 Pkt\* āṭṭa- — §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āṭh. || Skt.  
 aṣṭāu — §15, 166 **Bl.**
- ātthamnā *v. i.* 'to set sun' || Skt.  
 āsta-ayana-? — §25, 168
- ātthan *m.* 'evening' || Skt. āsta-  
 — §25
- āū *f.* 'pus' || W.P. ā || M. āv. || Skt.  
 — §103 **Bl.**
- āulā *m.* 'myrobalan' || H. āvīlā || M.  
 avīlā || Skt. āmalaka-  
 — §140, §119 (2) **Bl.**
- aut *adj.* 'sonless' || W. P. H. *id.* ||  
 Skt. apūtra- — §138, 183
- ayālī (WP) *m.* 'shepherd' || Skt.  
 ajapāla- — §138
- ayāṇā (W.P.) *adj. m.* 'ignorant'  
 Skt. ajānat- — §138.
- bacc *m.* 'young ones', || W.P. vacc  
 Skt. āpatya- — §51, 138, 161 (2)
- bācchā *m.* 'calf' || M. vāsrū || Skt.  
 vatsā — 167 **Bl.**
- bachāunā *v. t.* 'to spread' || Skt.  
 vicchādayati — §152
- bachērā *m.* 'colt' || Skt. vatsatara-  
 — §103
- bachōrnā *v. t.* 'to separate' || Skt.  
 \*vicchoṭayati — §109
- bāddal *m.* 'cloud' || M. vādal. || Skt.  
 vārdala- — 22, 170 *iii Bl.*
- bāddhānā *v. t.* 'to cut. || Skt.  
 vārdhati — §170 *iii*
- bāddhī *f.* 'thong' || WP vaddhārī  
 M. vādh || Skt. bārdhira-  
 — §170 *iv Bl.*
- bāddhī *f.* 'bribe'. || W.P. vāddhī  
 Skt. vṛddhi-. \*vārdhika- — §22, 96
- bādhnā *v. i.* 'to increase' || H.  
 bāṛhnā, || WP. vadhnā || M. vādhnē  
 || Skt. vārdhate §170 *iii Bl.*
- bāg *f.* 'rein' || WP. vāg, || H. bāg ||  
 Skt. valgā — §25, 164
- bagg *m.* 'herd' || WP. vagg || Skt.  
 vārga- — §163
- baggā *adj. m.* 'white' || Skt. valgū-  
 — §164
- bāgh *m.* 'tiger' || M. vāgh, || WP. *id.*  
 Skt. vyāghrā-  
 — §81, 161 (7), 162 **Bl.**
- bagheār [bægea:ɾ] *m.* wolf || Skt.  
 vyāghrā+? — §81
- bāh *m. f.* 'power' || WP. vāh, H.  
 bas Skt. vāṣa- — §77

- bāh f. 'arm' || WP. H. *id.* || M. bāhī  
 Skt. bāhū- — §137, 147 Bl.
- bahāttar *adj.* 'seventy-two' || M.  
 bahattar || Skt. dvāsapatti-  
 — §190 Bl
- bahērā m. 'myrobalan' || M. vehlī  
 Skt. vibhītaka- — §35, 170 V Bl.
- bāhld m. 'ox' || Skt. balivārda-  
 — §128, 170 iii, 187
- bāhman m. 'Brahman' || M. bāman  
 Skt. brāhmaṇa- — §162, 168 Bl.
- bāhrā *adj.* 'twelfth' (year) || Skt.  
 dvādasā- — §135
- bāhat *adj.* 'sixty-two' || H. bāsath  
 Skt. dvāṣaṣṭi- — §136
- bāhū f. 'wife' || M. vahū || Skt.  
 vadhū- — §130 Bl.
- bāhgi f. 'carrying pole' || H. *id.*  
 WP. vaihngī || Skt. vahaṅgikā  
 — §187
- bajj f. 'defect, injury' || Skt. vajrā-  
 — §162
- bājjanā v.i. 'to be struck' || M.  
 vājñē v. t. || Skt. vādyate  
 — §22 Bl.
- bājjā m. 'musical instrument'  
 Skt. vādyā- — §161 (2)
- bājjhō *prep.* 'except, without'  
 Skt. bāhya- — §161 (9)
- bākk f. 'circular ornament for feet'  
 M. *id.* || Skt. vakrā-  
 — §26, 114 Bl.
- bakhārā m. 'basket, granary',  
 M. vakhār || Skt. vakṣaskāra-  
 — §166 Bl.
- bakhērnā v. t. 'to sprinkle, scatter'  
 M. vikharñē Skt. \*viṣkērayati  
 — §63, 199, 166 Bl.
- bakk m. f. 'skin' || M. vāk (h) || Skt.  
 valka- — §26, 164 Bl.
- bakkh f. 'side' || W. P. vakkh || Skt.  
 vākṣas- — §141
- bakkhar m. 'oil seeds' || Skt. upas-  
 kara- — §54, 166
- bakkarā m. 'goat' || H. bakrā || Skt.  
 barkara- — §137
- bāl m. 'hair', || W. P. vāhl, || H. bāl  
 Skt. vāla- — §128, 143, 185
2. bāl m. 'child' || WP. H. *id.* || Skt.  
 bāla- — §49
- baled m. 'ox' || Skt. balivārda-  
 — §103
- baṭōh=batlōh q. v.
- bānaj m. 'trade' || M. vaṇaj || Skt.  
 vaṇijya-  
 — §64, 140, 161, 181, 187 Bl.
- bāndanā v. t. 'to divide' || WP.  
 vāndanā v. t. 'to divide' || WP.  
 vandanā || H. bāṭnā || M. vāṭnā ||  
 M. vāṭñē || Skt. vaṇtati  
 — §155 Bl.
- bāndā m. 'slave' || Pers. banda  
 — §135
- bāndar m. 'monkey' || H. bandar,  
 M. vādar || Skt. vānara-  
 — §175 Bl.
- bāniā m. 'trader' || M. vāṇī || WP.  
 vāṇī || Skt. vāṇija- — §138 Bl.
1. banjh m. 'bamboo' || WP. vanjh  
 H. bās || M. vāsā || Skt. vamsā-  
 — §160 B. L.
2. banjh *adj.* 'barren', || WP. vanjh  
 M. vājhā || Skt. vandhyā  
 — §155, 161 (2) Bl.
- bānnhā v. t. 'to bind' || M. bādnē  
 Skt. bandhati — §137, 155, 185 Bl.
- bār m. 'door' || cf. || M. dār, bārī  
 Skt. dvāra- — §165 Bl.

*bārāṣ* *adj.* 'twelve' || M. *bārā* || Skt. *dvādaśa* — §116, 135, 165 **Bl.**

*barāṅ* *adj.* 'home sick' || Skt. *vair-āgya-* — §161

*barāṇḍā* *m.* 'portico'. || M. *varamḍ* *Dēś varamḍa-* — §189 **Bl.**

*bāras* *m.* 'year' = *bārḥā* *q. v.* — §163

*bārasnā* *v. i.* 'to rain' || WP. *vassanā* = *bārhnā* *q. v.* — §174

*bārat* (H.) *f.* 'thong' || M. *varāt* Skt. *varatrā* — §187 **Bl.**

*bārhnā* *v. i.* 'to rain' || M. *varasṇē* Skt. *varṣati* — §174 **Bl.**

*bārḥā* *m.* 'year' || WP. *varhā* || Skt. *varṣā-* — §174 **Bl.**

*Bārmī* *f.* 'ant-hill' || H. *bābī bambī* || Skt. *vamri, valmīka-* — §175

*basāḥ* *m.* 'confidence' || W. P. *vasāḥ* || Skt. *viśvāsa-* — §58, 165

*basānt* *m. f.* 'spring' || ts. Skt. *vasantā-* — §191 (i)

*basāntar* *m.* 'fire' || Skt. *visvānara* — §175

*bāt* *f.* 'thing, matter' || H. *id.* || Skt. *vārttā* — §141, 170 *iii*

*bāt* *f.* 'distance' || WP. *vāt* || M. *vāt* Skt. *vārtma, vārtiḥ* n. §25, 170 — *iii* **Bl.**

*baṭērā* *m.* 'quail' || Skt. *vartaka-* — §103

*bātloḥ* *m.* 'vessel' || Skt. *vartula+* *loha-* — §178

*bātnā* *m.* 'unguent' || WP. *vatna*, H. *ūbṭan* || M. *utnē* || Skt. *udvartana-* — §54, 165 187 **Bl.**

1. *bāttī* *f.* 'wick' || WP. *vattī* || M. *vāt* Skt. *vartikā* — §25 **Bl.**

2. *bāttī* *adj.* 'thirty-two' || H. *battis* || WP. *batti, battri* || Skt. *dvātrimśat-* §

*bāttī* *f.* 'stone' || WP. *vattī* || H. *battī* Skt. *varti-* — §25

*bau* *f.* 'wind', || WP. *vā* || M. *vāv*, Skt. *vāta-* — §103 **Bl.**

*bāuhat* *adj.* 'much' || H. *bahut* || Skt. *bahutva-* §72, 187

*bāulā* *adj. m.* 'foolish, mad' || H. *bāvlā* || Skt. *vātula-* — §101

*bāunā* *m.* 'dwarf' || Skt. *vāmanā* — §119

*baur* *f.* 'snare' || Skt. *vāgurā-* — §101, 138

*bavānjā* *adj.* 'fifty-two' || H. *bāvan* Skt. *dvipañcāśat* — §190

*beāḥ* *m.* 'marriage' || WP. *vyāḥ*, || H. *byāḥ*. || M. *vivah* || Skt. *vivāha-* — §135, 142 **Bl.**

*bēh* *f.* 'poison' || H. *bis* || M. *vīkh* Skt. *vīśa-* — §16 **Bl.**

2. *bēh* *m.* 'hole' || Skt. *vēdha* — §138

3. *bēh* *f.* 'Fate, luck' in *bēh-matā* || Skt. *vidhi-* — §138

*bēhllā* *adj. m.* vacant, WP. *vēhllā* Skt. *viphala-* — ? §80

*behrā* *m.* 'courtyard' || WP. *vēhrā* Skt. *vēṣṭa-* — §126

*bēllā* *m.* 'time' || WP. *vēlā* || M. *vēl* Skt. *vēlā* — §143 **V Bl.**

*bēl* *f.* 'creeper' || H. *id.* || WP. *vēl* || Skt. *valli-* — §29

*beōr* *m.* 'ladies' suit of two garments' Skt. *dvi+varaka-* — §165

*bār* *m.* 'jujube' || M. *bōr* || Skt. *badara-* — §103 **Bl.**

*bhābbī* *f.* 'brother's wife' — §7

- bhāḍeār *m.* 'store', 'company of girls' || *M.* bhāḍār, || *Skt.* bhāṇ-  
 dāgāra- — § 101, 138 **Bl.**  
 bhāg *m.* 'fate' || *WP.* *H. id.* || *Skt.*  
 bhāgya — § 161  
 bhāgganā (*Amb.*) *v. i.* 'to run' ||  
*H.* bhāgnā || *M.* bhāgnē || *Skt.*  
 bhagna- — § 15 **Bl.**  
 bhāi *m.* 'brother' || *WP.* bhrā, ||  
*Lah.* bhirā. *M.* bhāi. *Skt.* bhrātr  
 — § 162, 170 *iii* **Bl.**  
 bhain *f.* 'sister' || *M.* bahin || *Skt.*  
 bhagini — § 49, 101, 138 **Bl.**  
 bhājjanā *v. i.* 'to run,, break' || *M.*  
 bhājne || *Skt.* bhajyatē  
 — § 161 **Bl.**  
 bhālā *adj. m.* 'good' || *M.* bhalā ||  
*Skt.* bhadrá-<sup>\*</sup> bhadla-  
 — § 143, 164 **Bl.**  
 bhalērā (*WP.*) 'better' || *Skt.*  
 bhadratara- — § 103  
 bhānājā *m.* 'sister's son' || *Skt.*  
 bhāginēya — § 157, 142  
 bhāṅg *f.* 'an intoxicating plant'  
*H.* bhāṅg || *Skt.* bhaṅgā- — § 155  
 bhānnanā *v. t.* 'to break' || *M.*  
 bhāñjē 'to divide' § bhañjayati  
 — § 155 **Bl.**  
 bhāph *f.* 'steam', || *M.* vāph || *Skt.*  
 vāspa- — § 126, 166 **Bl.**  
 bhārṇā *v. t.* 'to fill'. || *H. G. id.* || *Skt.*  
 bharati — § 137  
 bharind *f.* 'wasp' — § 191 *iii*  
 bharā *m.* 'brother' = bhāi *q. v.* § 172  
 bhass *f.* 'ashes' || *Skt.* bhasma  
 § 167  
 bhāsbbāsā [*'pəʌs'pəsa*] *adj. m.*  
 'acrid (crucetation)' — § 90  
 bhaṭṭ *m.* 'bard.' || *H.* bhāṭ || *Skt.*  
 bhaṭṭa- — § 152  
 bhāttā *m.* 'boiled rice' || *H. G.* bhāt  
*M.* bhāt || *Skt.* bhaktā-  
 — § 137, 153 **Bl.**  
 bhaṭṭh *m.* 'furnace' || *H.* bhār || *M.*  
 bhāṭṭā || *Skt.* bhrāṣṭra-  
 — § 162, 166 **Bl.**  
 bhau *m.* 'fate, spare' || *WP.* bhā  
 || *Skt.* bhāgā- — § 137, 138  
 bhāu *f.* 'eyebrow' || *H. id.* || *Skt.*  
 bhrū — § 162  
 bhāūna *v. i.* 'to wander' || *M.*  
 bhōvne || *Skt.* bhramati — § 162 **Bl.**  
 bhaur *m.* 'blackbee' || *H.* bhāvar ||  
*M.* bhōvar. || *Skt.* bhramara  
 — § 119, 140 162 **Bl.**  
 bhēd *f.* 'sheep' || *H.* bhēr || *Skt.*  
 bhēdra — § 15  
 bhē(h) *f.* 'root of water-lily' || *M.*  
 bhisē || *Skt.* bīsa — § 76, 126 **Bl.**  
 bhō(h)m 'chaff' || *M.* bhūs || *Skt.*  
 busā- — § 76, 126 **Bl.**  
 bhū *f.* 'earth' || *M.* bhui || *Skt.*  
 bhūmi- — § 119, 137 **Bl.**  
 bhūggā *adj. m.* 'rotten' || *Skt.*  
 bhugna- — § 154 (i)  
 bhūī *f.* = bhū *q. v.* — § 140  
 bhūjjanā *v. i.* 'to be fried' || *M.*  
 bhājne || *Skt.* bhrjjāti  
 — § 137, 103, 152, 161 **Bl.**  
 bhukkh *f.* 'hunger' || *M.* bhūk  
*Skt.* bubhukṣā — § 127, 138 **Bl.**  
 bī *m.* 'Seed' || *M. id.* || *Skt.* bīja-  
 — § 103, 137, 138 **Bl.**  
 bīccharṇā *v. i.* 'to go astray' || *H.*  
 bīcharṇā || *WP.* viccharṇā || *Skt.*  
 \*vicchuṭyatē — § 109  
 bīcchū *m.* 'scorpion' || *M.* vimcū ||  
*Skt.* vṛścika — § 67, 103, 166 **Bl.**  
 bīcghār [*bickə:r*] *perp.* 'in' — § 90

- bih *adj.* 'twenty' || M. vīs || Skt. vimṣatī- — §135 160 Bl.
- bihī *f.* 'street' || W.P. vīhī || Skt. vīthi- — §15
- bijj *f.* 'thunder, lightning' || M. vīj, vijū || Skt. vidyut- — §49, 141, 161 (2) Bl.
- bijli *f.* 'lightning' || H. id || Mid. Pkt. vijjuliā || Skt. vidyūt — §65, 121 (S) Bl.
- bikk = bakk *q. v.*
- bikkharnā *v.i.* 'To be scattered' || M. vikhvrñē || Skt. vikirati, \*viṣkirati, cf. viṣkira- — §63, 109, 166 Bl.
- bil *m.* 'The Indian Bael' || WP. bill || M. bēl || Sk. bilvā- — §121 (4), 164 Bl.
- bilāg *m.* 'rope for hanging clothes on' || S. virñigm, || Skt. vilāgna Pkt. vilamga — §187
- bīlam (H) *m.* 'delay' || Skt. vilamba- — §187
- bind = bund *q. v.*
- bīngā *adj. m.* 'crooked' || M. vñk || Skt. vakrá- — §36, 114, 141 Bl.
- bīnnhānā *v.t.* 'to pierce' || M. vīdhñē || Skt. vindhāte — §155 Bl.
- bīsamnā *v.i.* 'to break' || H. id. Skt. viṣamyate — 187
- bissarnā *v.t.* 'to forget' || M. visarñē || Skt. vismarati — §143, 167 Bl.
- bit *m.* 'means, wealth' || WP. vit || M. vit Skt. vittā- — §152 Bl.
- bitth *f.* 'space' || M. vīt, || WP. vitth Skt. vitasti- — §103 Bl.
- bōjh *m.* 'burden' || M. ōjhē || Skt.\* uhya- || Pkt. vojja- — §161 (9) Bl.
- buddh *f.* 'wisdom' || Skt. buddhi — §152
- búddhā *adj. m.* 'old' || H. būrhā Skt. br̥dha- — §98, 170 ii
- bújjhānā *v.t.* 'to guess' || H. būjhnā || M. bujhñē || Skt. budhyati — §137, 161 (2) Bl.
- bund *f.* 'drop' || M. bind || Skt. bindu — §27?
- Cábbānā *v.t.* 'to crunch, chew' || H. cābnā || M. cāvñē || Skt. carvati — §163 Bl.
- cāihknā *v.i.* 'to sing in a pleasing way (as a bird)' || H. id || Onomat. — §180
- cakk *m.* 'potter's wheel' || M. cāk || Skt. cakrá — §137, 186 Bl.
- cākvā *m.* 'kind of bird' || M. id. || Skt. cakravāka- — §116 Bl.
- cāllānā *v.i.* 'to walk' || M. cālñē || Skt. calati || Pkt. callai — §129 Bl.
- cāllā *v.* 'I may walk' || Skt. calāmi: Pkt. callāmi- — §193, 112, 140
- cāmak *m. f.* 'brilliancy' || H. id. Skt. camat—Onom. — §180
- camār = cameār *q. v.* — §103, 121
- cāmbā *m.* 'kind of flower' || M. cāpā || Skt. campaka — §155 Bl.
- camēlī *f.* 'jasmine' || Skt. campaka +kalika or valli — 156 Bl.
- cameār *m.* 'shoe-maker' || M. cāmhār || Skt. carmakāra — §101, 138, 186 Bl.
- camm *m.* 'leather' || M. cām || Skt. carma- — §137, 163 Bl.
- cand *m.* 'moon' || M. cād || Skt. candrá- — §151 137, 155 Bl.
- caṅgā *adj. m.* 'good' || H. id. Skt. caṅga- — §155



cann= cand *q.v.*

cānuan *m.* 'sandal' Skt. candana-  
— §61

cāubi *adj.* 'twenty-four' WP.  
cāvi, cāvī, cāhvi M. caviḥ  
Skt. cāturvīṃśti- — §163 Bl.

cāudā *adj.* 'fourteen' M. caudā  
cavdā Skt. cāturdaśa-  
— §101, 138, 170 iii Bl.

Cāugganā *adj. m.* 'four times'  
Skt. catuṅga- — §163

cāūk *m.* 'an open square' H. WP.

cauk M. cauk || Skt. catuṣka-  
— §166 Bl.

cāuntī *adj.* 'thirty-four' WP.  
cauti || H. cāūtī Skt. catu-  
triṃśat- — §166

cāuppar } *m.* 'dice-cloth' WP.  
caupar Skt. catuṣpaṭi-  
cāuppar } — §166

caur *m.* 'fly-whisk' || H. cāvar  
Skt. camara- — §129(2), 140

cāuras *adj.* 'quadrilateral' || H. ||  
Skt. caturasra- — §162

cāutthā *adj. m.* 'fourth' || M.  
cauthā || Skt. caturthā  
— §101, 170 iii Bl.

cēt *m.* 'N. of a mouth' || H. *id.*  
WP. cētar || Skt. caitra-  
— §15, 20, 162

chādḍenā *v.t.* 'to leave' || M. sāḍnē  
Skt. chardati — §170 iii Bl.

chail *m.* 'a. beau' || M. chabilā ||  
Skt. chavi-Pkt. chailla-  
— §142 Bl.

chāinī *f.* 'chise' || H. *id.* || WP.  
chainī || Skt. chādana — §101

chann *m.* 'verse' || Skt. chāndah  
— §137 Bl.

chatt *f.* 'roof' || H. chat || Skt.  
chatti — §137.

chān *f.* 'shade' || H. chāyā || M.  
śāyā Skt. chāyā — §137 Bl.

che *adj.* 'six' M. sahā || Skt.  
ṣaṭ (7) — §27, 144 Bl.

chea *f.* 'b. d' || H. Sāj M. saḥ || Skt.  
śāyā — §29 Bl.

chellā *m.* 'lid' M. chellā || Skt.  
chagala- — §103, 138 Bl.

chiddā *adj. m.* 'porous' WP.  
chidrā || Skt. chidrā-  
— §7, 137, 162, 170 *ic.*

chijjā *v.t.* 'to be separated' || H.  
chijā || Skt. chidyate  
— §137, 161 (2)

chikk *f.* 'sneeze' Amb. chīk || H.  
chīk || M. śīk || Skt. chikā  
— §127, 152 Bl.

1. chikkā M. 'digit 6' WP  
chakkā M. śak || Skt. ṣaṭka  
— §26, 153 Bl.

2. chikkā *m.* 'network for  
hanging things' || M. śikē || Skt.  
śikyā- — §161 Bl.

chitt *f.* 'stain' || Amb. chint || H.  
chit || Skt. śiṣṭa- — §7, 113

chūrā *m.* 'knife' || M. surā || Skt.  
kṣura- — §167 Bl.

cibbhar *m.* 'cucumber' || Skt. cirbha-  
ṭa- — §64, 163

cir *m.* 'delay' || Skt. cirā — §137

cirā *m.* 'sparrow' || H. *id.* || Skt.  
catāka- — §26

cittā *v.t.* 'to paint' || WP. cītarnā  
Skt. cītrayati — §137, 162

cittā *m.* 'leopard' || W.P. citrā || H.  
citā M. citā || Skt. cītraka-  
— §19, 162, 170 IV Bl.

- cīṭṭā *adj. m.* 'white' || Skt. citrá-  
 — §162, 170 IV
- cōkkhā *adj. m.* 'good' || M. cōkh  
 Skt. cōkṣa- — §19 B1
- cōr *m.* 'thief' || M. cōr || Skt. corā-  
 — §15, 137 B1
- cūkkā *m.* 'kind of vegetable' || M.  
 cukā || Skt. cukra- — §162 B1
- cūllhā *m.* 'fireplace' || M. cūl || Skt.  
 culla- — §128, 137 B1
- cunj *f.* 'beak' || M. cōc || Skt. cañcu-  
 — §28, 155 B1
- cūnnā *m.* 'lime' || M. cūnā || Skt.  
 cūrṇa- — §19, 24, 163 B1
- dā *postpos.* 'of' || Kṣ. sandā || S.  
 handā || Poṭh nā || Skt. sant- — §118
- dabbh *m.* 'grass' || WP. drabba || M.  
 dābh || Skt. darbhā- — §163 B1
- dadd *f.* 'ringworm' || WP. dáddar  
 || H. dād || M. dād || Skt. dadru-  
 — §162 B1
- dáddhānā *v.i.* 'to burn' || Skt.  
 dagdhā — §153
- dāddhā *adj. m.* 'strong' || M. dadhā  
 Skt. dārdhya — §24, 96, 176 B1
- dāddh(u) *m.* 'frog' || Skt. dardura-  
 — §170 iii, 171
- dāhnā *v.t.* 'to stretch' || Skt.  
 drāghatē — §162, 170 IV
- dāhī *m.* || 'curd' || M. id. Skt. dādhi-  
 — §103, 116, 138 B1
- ḍahīṇḍi *f.* 'vessel for curd' || Skt.  
 ḍadhibhāṇḍa- — §134, 171
- ḍain *f.* 'witch' || WP. dāin || Skt.  
 ḍākinī — §101, 106, 137, 138
- dāj *m.* 'dowry' || M. dēj || Skt. dāya-  
 or Pers. dād — §142 B1
- dājh *f.* 'burning thirst' || Skt.  
 ḍāhya- — §116 (9)
- ḍājḥnā (WP.) *v.i.* 'to be burnt'  
 || M. ḍājñē || Skt. dahyate  
 — §161 (9) B1
- dākh *f.* 'grape, raisin' || Skt.  
 drākṣā — §15, 162
- dākkhan *m.* 'south' || M. dākhin  
 Skt. dāksina- — §64 B1
- damān *m.* 'minister' || WP. duān  
 Pers. diwān — §140
- damm *m.* 'price' || H. dām || Skt.  
 drama- — §158, 162
- dand *m.* 'tooth' || M. dāmt || Skt.  
 dānta- — §19, 137, 155 B1
- dand *m.* fine, punishment } || WP.  
 ḍandā *m.* "stick" }
- ḍann || M. dand || Skt. dandā-  
 — §155, 170, IV 171 B1
- ḍāṅg *m.* 'bite, sting' || H. ḍāṅk,  
 ḍāṅk || M. ḍāgnē, ḍamkh || Skt.  
 \*dakna- || Pkt. ḍaṅka, ḍamka  
 — §160 B1
- dārhi *f.* 'beard' || H. dārhi || Skt.  
 dādhikā — §171
- das *adj.* 'ten' || M. id. dahā || Skt.  
 dāsa — §145 B1
- Dasámbar || Eng. December  
 — §191 ii.
- dāssānā *v.t.* 'to tell' || Skt. darṣa-  
 yati — §137, 163
- ḍāssanā *v.t.* 'to bite' || Skt. daśyate  
 — §160
- dāttī *f.* 'sickle' || WP. dātrī || Skt.  
 dātra- — §162
- dāun *f.* 'string' || M. dāvaṇ || Skt.  
 dāmanī- — §106, 119 B1
- ḍaurū *m.* 'small drum' || Skt.  
 ḍamarū- — §119, 137, 140

- dehārā m.* 'day' || M. *dīs* || Skt. *divasa-* — §60 Bl.  
*dēī f.* 'used in girl's name' || Skt. *dēvī* — §142  
*deōr m.* 'husband's younger brother' || M. *der, dir* || Skt. *dāvāra-* — §142 Bl.  
*dhān m.* 'rice' || M. *id.* || Skt. *dhānya-* — §161 (4) Bl.  
*dhārnā v.t.* 'to place,' || Skt. *dha-rati* — §137  
*dhār f.* 'current' || Skt. *dhārā* §137  
*dhārāt f.* 'earth' || Skt. *dhāritrī* — §66, 187  
*dhātthā past. parti.* 'fallen' || Skt. *dhvasta-* — §165, 171  
*dhāulā adj. m.* 'white' || M. *dhaval* || Skt. *dhavala-* — §101, 142 Bl.  
1. *dhaun f.* neck || Skt. *dhamāni* — §119  
2. *dhaun m.* 'half maund' || Skt. *ardhamāna-* — §51  
*dhāuncā m.* 'multiplication table of 4½' || Skt. *ardhapāñcama-* — §51  
*dhōnā v.t.* 'to carry' || Skt. *dhau-kate* — §137  
*dhōh m.* 'deceit' || Skt. *drōha-* — §126  
*dhūḥ m.* 'smoke' || M. *dhui* 'fog' || Skt. *dhūmā-* — §112, 137, 140 Bl.  
*dhūr f.* 'dust' || Skt. *dhūḍi, dhūli-* — §138.  
*din m.* 'day' || Skt. *dīna-* — §137  
*dissnā v.i.* 'to appear' || M. *disnē* || Skt. *dr̥śyāte* — §97, 137, 161 (8) Bl.  
*ḍiṭṭhā (WP.) past. part.* 'seen' || Skt. *dr̥ṣṭā-* — §171  
*ḍiṭṭ f.* 'lamp stand' || S. *ḍiāṭī* || Skt. *ḍīpa+varṭi-* — §171  
*dō adj.* two || M. *dōu* || Skt. *dvāu* — §165 Bl.  
*dōhtā m.* 'daughter's son' || WP. *dōhtrā-* || Skt. *dauhitra-* — §15, 65, 137, 162, 187.  
*dūā = dūjjā q.v.*  
*dubb f.* 'grass' || Skt. *dūrvā* — §24  
*duddh m.* 'milk' || M. *dūdh* || Skt. *dugdhā-* — §19, 137, 153 Bl.  
*dūddhā see dūrḥ*  
*dūjjā adj. m.* 'second' || M. *dujā* || Skt. *dvitīya-* — §142, 165 Bl.  
*dullnā v.i.* 'to become unsteady' } M. *duṇṇē*  
*dullhānā v.i.* 'to be poured out' }  
Skt. \**dulyate cf. dōlayati* — §128 Bl.  
*dullā adj. m.* 'generous' || Skt. *durlabha* — §163, 164  
*dūnnā m.* 'cup of leaves' || M. *dōnī* 'boat' || Skt. *drōṇa-* ? §170 IV Bl.  
*dūr adj.* 'distant' || M. *dūr* || Skt. *dūra-* — §137 Bl.  
*dūrḥ adj.* 'one and a half' || M. *dīdh* || Pkt. *divaddha-* — 103, 171 Bl.  
*gā f.* 'cow' || M. *gāī* || Skt. *gā-* \**gāvā* — 137 Bl.  
*gābbhā m.* 'centre' || M. *gābh* 'embryo' || Skt. *gārbha-* — §137, 162 Bl.  
*gādhā m.* 'ass' || M. *gādhav, gaddhā* || Skt. *gardabhā-* — §15, 127, 138, 170 iii Bl.

- gāḍḍā *m.* 'earthworm' || Skt. gaṇḍūpada- — §155
- gāggar *f.* 'water vessel' || M. ghāgar || Skt. gārgara- : gargari- — §25, 163 Bl.
- gājjanā *v.i.* 'to thunder' || M. gājñe || Skt. garjati — §137, 163 Bl.
- gājjar *f.* 'carrot' || Skt. garjara- — §24, 163
- gal *m.* 'neck, throat' || gaḷā || Skt. gala- — §137 Bl.
- gāl *f.* 'abuse' || WP. gāhl || Skt. gāli- — §128
- gallh *f.* 'cheek' || H. gāl || M. gāl Skt. galyā-? gaṇḍa- — §128 Bl.
- gāndā *adj. m.* 'dirty' || Pers. ganda — §135
- gāndā *m.* 'thread used as a charm' || Skt. gaṇḍa- — §155
- gāndh [i] *f.* 'knot' || H. gāṭh || Skt. granthī- — §170 (i)
- gāndh<sup>a</sup>nā *v.t.* 'to unite' 'mend' || H. gāṭhnā || M. gāṭhñe || Skt. granthati — §155
- gāṇḍā = gāḍḍā *g v.*
- gānnī *f.* 'enlarged eyelash' || Skt. gaṇḍī — §137, 138 Bl.
- garāū, garāh = graū, grāh *q.v.*
- gārḥā *adj. m.* 'thick' || M. gāḍhā Skt. gāḍha- — §137, 155 Bl.
- gās *m.* 'mouthful' || Skt. grāsa- — §162, 172
- gātṭh [i] *f.* 'knot' || Skt. granthī- — §170 (i)
- gātṭh<sup>a</sup>nā *v.t.* 'to unite, mend' Skt. gratṭhātī — §155, 162
- geārā *adj.* 'eleven' || M. akrā || Skt. ēkādaśa — §55, 116, 135 Bl.
- géhā *m.* 'taking a thing forcibly' || Skt. grāha — §147, 162
- gērū *m.* 'red earth' || M. *id.* Skt. gairika- — §103 Bl.
- ghāgg<sup>a</sup>rā *m.* 'petticoat' || Skt. gharghara- — Deś. ghaggharam jaghanastha-vastrabhēdaḥ — §163
- ghail *adj.* 'wounded' || WP. ghāil Skt. ghāta- — §101, 106
- ghand *m.* 'Adam's apple' || H. ghāṭi || Skt. ghaṇṭa- — 137, 155, 186
- ghārā *m.* 'jar' || M. ghaḍā || Skt. ghaṭa- — §137, 138, 186 Bl.
- ghāsoā *m.* 'rubbing' || Skt. gharṣa- — §163
- ghāṭṭ<sup>a</sup>nā *v.t.* 'to speak lowly of' Skt. ghaṭṭate — §161
- ghau *m.* 'wound' || WP. ghā || M. ghāy || Skt. ghāṭa- — §103, 137, 138 Bl.
- gheō *m.* 'clarified butter' || WP. ghiū || K. ghē || H. ghī || M. ghī Skt. ghṛtā- — §60, 97, 101, 103, 137, 132 Bl.
- ghin *f.* 'detestation' || Skt. ghṛṇā — §97
- ghōrā *m.* 'horse' || M. ghōḍā || Skt. ghōṭaka- — §44, 103, 108, 137, 138 Bl.
- ghūmm<sup>a</sup>nā *v.i.* 'to revolve' || M. ghumñe || Deś. ghummai — §161 (5) Bl.
- giddh *m.* 'vulture' || M. gidh || Skt. gr̥dhra- — §97, 137, 162, 170 IV Bl.
- gíjjh<sup>a</sup>nā *v.t.* 'to become accustomed' || Skt. gr̥dhyati — §97, 161 (2)

- gñānā *v.t.* 'to count' || M. gaṇṇē  
 Skt. gaṇayti, gaṇāti  
 — §26, 108, 140 Bl.
- gīṭṭhī *f.* 'fireplace' || M. āgtī || Skt.  
 agniṣṭhā- — §25, 189 Bl.
- gōh *f.* 'iguana' || Skt. gōdhā  
 — §137
- góhran *f.* 'anuo' || Skt. gudā +  
 randhira- — §155
- gōrā *adj.* 'white, fair' || M. gōrū  
 Skt. gaurā- — §15 Bl.
- gōt *m.* 'sub caste' || WP. gōttar || M.  
 gōt || Skt. gōtrā-  
 — §137, 162, 170 IV Bl.
- grā'h *m.* 'mouthful' || L. girā'h  
 grās || Skt. grāsa- — §162
- graihn *m.* 'eclipse' Skt. grā'hana-  
 — §162
- graū *m.* 'village' || WP. grā, || L.  
 girā M. gāv. || Skt. grāma-  
 — §162 Bl.
- guāllā *m.* 'cowherd' || M. gavī || Skt.  
 gopālā- — §101, 186 Bl.
- gúcchā *m.* 'bunch' || M. guch, ghōs  
 Skt. \*gr̥psa- guccha-  
 — §98, 152 Bl.
- gúggal *m.* 'a gum used as insense'  
 || M. gugūl || Skt. gulgulu  
 — §64, 152, 167 Bl.
- gūh *m.* 'excretion' || M. gū || Skt.  
 gūtha- — §116, 137, 138 Bl.
- gújjar *m.* 'a Gūjar' || Skt. gurj'ará-  
 — §163
- gújjhā *adj. m.* 'secret' || M. gūj  
 Skt. gūhya- — §137, 161, (9) Bl.
- gúmmā *m.* 'collection' || Skt. gúlma-  
 — §137 164
- gúmmhā *m.* 'hard boil' || Skt.  
 gumpha-
- gunāh *m.* 'sin' || Pers. gunāh  
 — §135
- gūrhā *adj. m.* 'fast (colour)' ||  
 Skt. gūdhā- — §15, 138
- gūṭṭhā *m.* 'thumb' || M. aṃgṭhā  
 Skt. aṃgúṣṭha-  
 — §51, 166, 189 Bl.
- haḍḍ *m.* 'bone' || M. haḍḍā, haḍḍē;  
 āṭhī *f.* 'stone of a fruit' || Skt.  
 āsthi- \*haḍḍa- — 132, 152 Bl.
- hal *m.* 'plough' || M. haḷ. || Skt.  
 hala- — 146 Bl.
- hálhdi *f.* 'turmeric' || M. haḷad || Skt.  
 haridrā  
 — 65, 128, 143 (ii), 187 Bl.
- hálhṭ *m.* 'Persian wheel' || M.  
 rahāt || Skt. araghaṭṭa-  
 — §187 Bl.
- hamēl *f.* 'necklace' || Skt. mēkhalā(?)  
 (?) — §178
- hans *m.* goose || S. hanj' || Skt.  
 hamsā — §160
- harān *adj.* 'surprised' || Ar.  
 ḥairān — §84
- hárar *f.* 'myrobalan' || WP. harīr  
 || M. hīrdā || Skt. haritaki-  
 — §67, 146, 170 (V) Bl.
- hārḥ *m.* 'N. of a mouth' || D. ahār  
 [ə.á:r] || M. ākhād || Skt. āṣādha-  
 — §52, 138, 145, 186 Bl.
- hass *m.* 'collar bone' || also hans ||  
 S. hanja 'waist' || Skt. āṃsa-  
 — §132, 160
- hásnā *v.i.* 'to laugh' || M. hasnē  
 Skt. hasyate — 161 (8) Bl.
- hássā *m.* 'laughter' || Skt. hāsyā-  
 — 161 (8)
- hathēlī = thēlī *q. v.*

- haṭṭ *f. m.* 'shop' || M. hāt, || Sk. haṭṭa- — 152 Bl.  
 hatth *m.* 'hand' || M. hāt || Skt. hásta- §19, 146, 166 Bl.  
 hātthī *adv.* 'by hand' || Skt. hastā bhyām || Pkt. hattihiṃ — §133b  
 hātthī *m.* 'elephant' || M. hatti || Skt. hastin- — §25 Bl.  
 hīḥ *m.* 'heart' || H. hīā || M. hiyyā coury || Skt. hr̥dyaya- — §97, 146, 170 (ii) Bl.  
 hīh (WP.) *f.* 'side of a bedstead' || M. īs || Skt. iṣā — §15, 132 Bl.  
 hīl'nā *v.i.* 'to be shaken' || H. hīl'nā || Skt. hīlati: hilyati — §129  
 hīran *m.* 'deer' || WP. haran || M. haraṇ || Skt. harīṇa- — §26 Bl.  
 hōēā *past. past.* 'been, become' || H. huā || Skt. bhūta-: -ū->-ō on account of the root being 'hō-' — §98  
 hōr *pron. adj.* 'more, other' || H. aur || Rāj. ōr || Panj. also ar, ər, r || Skt. āpara- — §132  
 hummh *m.* 'sultry weather' || WP. hussar || M. ūb || Skt. uṣman- — §132 Bl.  
 hun *adv.* 'now' || Skt. adhunā — §51, 138, 140  
 hunālā (WP) *m.* 'summer' || M. ūn (h) 'heat' || Skt. usṇakāla- — §167 Bl.  
 hund 'gold coin' || WP. hunn Skt. hūṇa- : huṇḍa- — §155  
 hūjhnā *vt.* 'to collect' || Skt. uñchati — §155  
 ikk *adj.* 'one' || M. ēk || Skt. ēka- — §132, 177 Bl.  
 ikkh *f.* 'sugarcane' || M. ūs || Skt. ikṣū- — §15, 49, 167 Bl.  
 imlī *f.* 'tamarind' || also imblī || Skt. amlikā — §26, 175  
 injh (ū) *m.* 'tear' || WP. hanjhū M. āsū ṣ. āṣu Skt. āśru- — §26, 39, 132, 160 162 Bl.  
 innhan *m.* 'fuel' || Skt. indhana- — §15, 155  
 itt *f.* 'brick' || Amb. iṇṭ || M. it, vīt Skt. iṣṭakā, \*iṣṭā- — 15, 136 Bl.  
 jānā *v.i.* 'to go' || Skt. yāti — §137, 141  
 jāddā (Poā) *m.* 'cold, chill' || H. jāṛā || M. 'jaḍ cold' || Skt. jādyā- — §161 Bl.  
 jāddhā 'term of abuse' || WP. yaddhā || Skt. yabdhā- — §153  
 jāgnā *v.i.*, 'to awake' || M. jāgnē Skt. jāgrat- — §162 Bl.  
 jai *pron.* 'how many' || Skt. yāti — §193  
 jāihnā *v.t.* 'to copulate' || WP. yaihnā || M. jhāvñē || Skt. yabhati — §144 Bl.  
 jālnā *v.t.* 'to burn' || M. jalñē || Skt. jvālate — §165 Bl.  
 jamāī *m.* 'son-in-law' || WP. juāī || M. jāvai || Skt. jāmatṛ — §57, 140 Bl.  
 jamār *f.* 'a kind of cereal' || WP. juār || M. juvār || Skt. yavākāra- — §101, 140 Bl.  
 jamm *m.* 'birth' || Skt. jānman- — §137. 157  
 jammū 'a kind of fruit' || also jāmmān || H. jānan || M. jāb (h) Skt. jambu- — §155 Bl.  
 jān'nā *v.t.* 'to know' || M. jāññē Skt. jānāti — §137 Bl.

- jāndā *pres. part.* 'going' || H. jātā  
Poṭh. jānā || Skt. yānt-  
— §117, 155
- janeāu *m.* 'sacred thread' || WP.  
janjū || M. jānvē || Skt. yajñopa-  
vītā- — §154 (2) Bl.
- jaṅgh *f.* 'thigh' || M. jāṅg (h) || Skt.  
jāṅghā — §49, 155 Bl.
- jaun *f.* 'wedding party' || WP. janj  
Skt. janya- — §161 (4)
- jār *m.* 'friend; paramour' || WP.  
yār || Skt. jāra- c.f. Pers. yār  
— §141
- jarāu *m.* 'mode of setting jewels'  
|| WP. jarā || from jārnā 'to set'  
— §106
- jārḥ *f.* 'grinding teeth' || H. dārḥ  
|| WP. dārḥ? || Skt. dāṃṣṭrā  
dādhā, || Poa. dāṭhā — §126
- jaū *m.* 'barley' || M. jav. || Skt. yāva  
— §116, 141 Bl.
- jē *conj.* 'if' || M. jā || Skt. yādi  
— §103, 138, 141, 185 Bl.
- jēhrā *direct pron. rel.* 'who' || Skt.  
yasya+? — §141
- jēṭh *m.* 'N. of a month' || M. jēṭhvaḍ  
Skt. jyēṣṭha- jyaiṣṭha-  
— §137, 161, 166 Bl.
- jēṭhā *adj. m.* 'eldest' || M. jēṭhā  
Skt. jyēṣṭha- — §19 Bl.
- jhāndā *m.* 'flag' || M. jhēḍ || Skt.  
dhvajā+daṇḍā-? — §165
- jhankār [ṇanka:r] *f.* 'rattling'  
Skt. dhvanī-? — §165
- jhatt *adv.* 'at once' || WP. jhabh,  
jhatt || Skt. jhaṭiti? — §137
- jhiūr *m.* 'water-carrier' || Skt.  
dhīvara- — §142
- jī *m.* 'creature' || M. jīv || Skt. jīvā-  
— §15, 103, 137, 142 Bl.
- jībḥ *f.* 'tongue' || M. jībḥ || Skt.  
jihvā — §25, 137, 165 Bl.
- jīh-*pron. rel. obl.* 'whom' || H. jis  
Skt. yasya — §141
- jīmē *adv. rel.* 'how' || WP. jivē  
G. jēm || Pkt. \*jimeṇa — §140
- jiūn *m.* 'life' || Skt. jīvana-  
— §60, 142
- jō *pron. rel. dir.* 'who' || M. jō || Skt.  
yaḥ — §141 Bl.
- jōt *m.* 'yoke' || M. id || Skt. yōktra-  
— §141 Bl.
- jū *f.* 'louse' || M. ū || Skt. yūkā  
— §103, 116 Bl.
- jūā *m.* 'gambling' || M. juvā || Skt.  
dyūtā — §15, 103, 138, 161 (2) Bl.
- juhāriā *m.* 'gambler' || Skt. dyūtā+  
dhāra-? — §102
- jug *m.* 'pair' || Skt. yugma-  
— §154 (1)
- jūlā *m.* 'cross-bar of a yoke' || M.  
jūval || Skt. yuga+halā-? — §138
- jūn *f.* 'life birth' || Skt. yōni- — §40
- jūrṇā *v.i.* 'to be united' || Skt. yuta  
--? — §170
- jūtṭhā *adj. m.* 'polluted', impure ||  
H. jhūṭa || Skt. juṣṭa — §25, 137
- kābrā *adj.* 'spotted' || M. kabrā ||  
Skt. karbarā- — §163 Bl.
- kacch *f.* 'armpit' || M. kās 'f.  
udder' || Skt. kākṣā — §152, 167 Bl.
- kācchū *m.* 'tortoise' || M. kāsav ||  
Skt. kacchapa — §152 Bl.
- kāḍḍhānā *v.t.* 'to take out' || M.  
kāḍḍhē || Skt. kṛṣṭa- || Pkt. katṭha-  
kaḍḍha? — §126 Bl.

- kāḍeāri *f.* 'a thorny bush' || Skt. kaṇṭakāri- — §106  
 kāḍērnā *m.* 'hedgehog' || Skt. kaṇṭaka+karaṇa- — §103  
 kaḥāni *f.* 'story' || Skt. kathānaka, Pers. kahānī § 7, 85  
 kai *pron.* 'into how many' || Skt. kāti — §103, 185  
 kaih *imperat.* 'tell' || Skt. kathaya — § 70  
 kāihnā *v.t.* 'to tell' || Skt. kathayati — §137, 138.  
 kāiha (WP.) *m.* 'bronze' || Skt. kaṃsā- — §160  
 kaīrā *adj. m.* 'squint-eyed' || Skt. kēkara — §101  
 kāj *m.* 'work' || M. *id.* || Skt. kāryā- — §161 (9) Bl.  
 kājjal *m.* 'collyrium' || M. kajal Skt. kajjala- — §64, 152 Bl.  
 kākkaṛ *m.* 'frost' || M. kamka 'pebble' || Skt. karkara- §163 Bl.  
 kakkaṛi *f.* 'cucumber' || M. kākdi || Skt. karkaṭikā — § Bl.  
 kakkh *m.* 'blade of grass' || Skt. kākṣa- — §167  
 kal *f.* 'machine' || M. kal. || Skt. kalā — §185 Bl.  
 kālā *adj. m.* 'black' || M. kālā || Skt. kāla — §137, 186 Bl.  
 kalāṇvā *m.* 'bundle' || M. kālṇvā || Skt. kalāpa- — §138 Bl.  
 kālā *adj. m.* 'lonely' || Poth. ghallā || H. akālā || Skt. ekākīn- Pkt. ekkalla — §55, 169  
 kallh *adv.* 'tomorrow-yesterday' || M. kāl || Skt. kalya- — §128, 161 (6) Bl.  
 kāman *m.* 'jugglery' || Skt. kārmaṇa- — §163  
 kamārā *adj. m.* 'unmarried' || M. kuṇṇār || Skt. kumāra- — §101, 140 Bl.  
 kāmānā = kammānā *g. v.* § 165  
 kāmā *m.* 'blanket' || also kāmā M. kāmā || Skt. kambalā- §155 Bl.  
 Kamheār *m.* 'potter' || also kamhār || M. kūbhār || Skt. kumbhakāra- — §101, 155, 138, 103 Bl.  
 kamm *m.* 'work' || M. kām || Skt. kārman- § 19163 Bl.  
 kāmmanā *v.i.* 'to shiver' || M. kāmṇē Skt. kampate § 156 Bl.  
 kān *f.* 'defect, crookedness' || Skt. \*kāṇya? — §161 (3)  
 kānā *adj. m.* 'one-eyes' || M. kāṇā Skt. kāṇā- — §15 Bl.  
 kāndā *m.* 'thorn' || M. kātā || Skt. kaṇṭaka- — §155 Bl.  
 kānc *m.* 'glass' || Skt. kaca- — §113  
 kandh *f.* 'wall' || Skt. kanthā — §155  
 kāndhā *m.* 'edge' || M. kaṇṭh 'throat' || Skt. kaṇṭhā — §155 Bl.  
 kanēddū *m.* 'swelling behind ear' Skt. kaṇa kaṇḍū — §103  
 kanēr *m.* 'kind of plant' M. kaṇē Skt. kaṇṇikāra- kaṇṇikāra- — §103 Bl.  
 kanērā (Mul.) *m.* 'mat-weaver' || Skt. kaṇḍakara — §103  
 kāngan *m.* 'bracelet' || M. kaṇkaṇ || Skt. kaṇkaṇa- — §64, 155 Bl.  
 kānganī *f.* 'kind of grain' || M. kākṅ || Skt. kaṇṅunī — §64 Bl.  
 kānghā *m.* 'comb.' || M. kaṇṇkṇā Skt. kaṇkata — §126 Bl.  
 kanhērā *m.* 'shoulder' || Skt. skandha+ṭaṭa- — §103



- kanj *f.* 'slough of snake' || Skt.  
 kañcu- — §28, 155  
 kann *m.* 'ear' || M. kân || Skt.  
 kārṇa — §137, 163, Bl.  
 kānnā *m.* 'reed' || Skt. kānda-  
 — §15, 19, 155  
 kānnēā *f.* 'girl', 'virgin' || WP.  
 kañj. Skt. kanyā — §161 (4)  
 kānnhā *m.* 'shoulder' || Amb.  
 kāndhā || Skt. skandhā- — §155  
 kañthā *m.* 'necklace' || WP.  
 kāinṭhā ṭs. || Skt. kañṭhā — §30  
 kapāḥ *m. f.* 'cotton' || M. kápūs  
 Skt. karpāsa-  
 — §145, 163, 186 Bl.  
 káppanā (WP.) *v. t.* 'to cut' || M.  
 káppnē Skt. kalpayati — §164 Bl.  
 kápp<sup>r</sup>ā *m.* 'cloth' || M. kāpad  
 Skt. karpāṭa- — §64 Bl.  
 kárnā *v. t.* 'to do' || M. karṇē  
 Skt. kārati  
 — §15, 49, 137, 147 Bl.  
 kārāg *m.* 'skeleton' || Skt. karanka-  
 §187  
 kārā *m.* 'bracelet' || M. kadī || Skt.  
 kāraka- — §138 Bl.  
 kaṛāḥā *m.* 'frying pan' || Skt.  
 kāraka- — §135, 138  
 kārāḥī *f.* 'ladle' || M. kaḍcī || Dēs.  
 kaḍacchū — §187 Bl.  
 kārhnā *v. i.* 'to be boiled' || M.  
 kaḍhnē Skt. kvathate — §165 Bl.  
 kārḥā (WP) *m.* 'camel' || Skt.  
 karabha- — §138  
 karīḥ *f.* 'bits of cowdung' || Skt.  
 kārīṣa- — §145  
 kárnī *f.* 'masson's trowel' || Skt.  
 karaṇḍa- — §187, 189  
 kārū *m.* 'medicine for horses'  
 Skt. kātuka- — §138  
 kasōrā *m.* 'brazier' || M. kāsār  
 Skt. \*kamsakara- — §103 Bl.  
 kāsṇā *v. t.* 'to tighten' || M.  
 kasṇē || Skt. karṣati  
 — §121 (4) Bl.  
 kāssī *f.* 'bronze' || M. kāsē || Skt.  
 kāmsya- — §160, 161 (8), Bl.  
 kāṭh *m.* 'wood' || M. kāṭhī || Skt.  
 kāṣṭha- §19, 121, 137, 166 Bl.  
 káttak *m.* 'N. of a month' || WP.  
 kattē || Skt. kārṭtika- — §22  
 kátt<sup>a</sup>nā *v. t.* 'to spin' || M. kātṇō  
 Skt. kartati — §170, iii Bl.  
 kátt<sup>a</sup>nā *v. t.* 'to cut' Skt. kartati  
 — §110, 170 iii.  
 káṭṭhā *adj. adv.* 'together',  
 'united' || Poṭh ghaṭṭhā Skt.  
 ēkasthā- — §55, 131, 189  
 káṭṭī *adj.* 'thirty-one' || Skt.  
 ēkatrimśat — §55, 135  
 káuḍḍī *f.* 'cowrie shell' || Skt.  
 kapārdikā — §103, 170 iii  
 kaul *m.* 'lily, flower' || Skt.  
 kāmala- — §101, 119 (2) 140  
 kaura *adj. m.* 'bitter' || Skt.  
 kaṭuka- — §63, 178  
 keārā *m.* 'field, bed' || Skt. kēdāra-  
 — §60, 101, 138  
 kēllā *m.* 'banana' || M. kēl, kēlē  
 Skt. kadālī — §103 || Bl.  
 kēssū *m.* 'kind of flower' || Skt.  
 kaimśuka- — §24, 160  
 khabbā *adj. m.* 'left, not right' ||  
 Skt. kharvá- — §163  
 khággā *m.* 'leaf of ghia kamār' ||  
 Skt. khaḍga- — §153  
 khāī *f.* 'ditch' || M. id. || Skt. khātā-  
 — §137, 138 Bl.

khair *m.* 'kind of wood' ||  
M. kher || Skt. khadirá-

— §101 Bl.

khāj *f.* 'itching' || M. *id.* || Skt.  
kharjū — §25 Bl.

khājā *m.* 'food' || M. khājē || Skt.  
khādyā- — §161 (2) Bl.

khājūr *f.* 'date' || M. *id.* || Skt.  
kharjūra- — §163 Bl.

khāmmhā *m.* 'column, pole' || M.  
khād || Skt. skambhā-  
— 155, 166 Bl.

khānā *v. t.* 'to eat' || Skt. khādati  
— §137

khaṇḍ *f.* 'sugar' || Skt. khaṇḍa-  
— §155

khāndā *prep. part.* 'eating' || Skt.  
khādant- — §117

khaṇḥ *f.* 'cough' || M. khāṣṇē  
Skt. kāsā, || Pkt. khāsiya-,

\*khassā-, \*khamsā  
— §125, 160 Bl.

khānnā *m.* 'one quarter' || Skt.  
khaṇḍa- — 137, 155

khāppar *m.* 'skull, bowl' || M.  
khāpar || Skt. karpāra-  
— §124, 163 Bl.

khār *f. m.* 'alkali' || Skt. kṣāra-  
— §167

khārā *m.* 'arena' |  
Skt. akṣatpāṭa — §51

khārī *f.* 'basket' || Skt. khārī  
— §137

khāssā *v. t.* 'to take by force'  
Skt. karṣati — §125, 163

khāt *f.* 'dowry with a bedstead'  
|| M. khāt || Skt. khatvā  
— §137, 165 Bl.

khēl[h]nā *v. i.* 'to play' || M.  
khēṇē || Skt. krīdati kṣvelati  
— §35, 63, 124 Bl.

khēs *f.* 'a sheet of figured cloth'  
Pers. kēs — §125

khēt *m.* 'field' || M. sēt || Skt.  
kṣātra- — §15, 19 Bl.

khīcī *f.* 'mixture' || Skt. khiccā  
— §152

khīnkhāp *f.* 'brocade' || Pers.  
kamkhwāb — §125

khīr *f.* 'rice pudding' || M. *id.*  
Skt. ksīrā- — §167 Bl.

khīrkī (H) *f.* 'window' || M.  
khīḍkī || Dēś khaḍakkī  
— §187 || Bl.

khīssā *m.* 'pocket' || Pers. kīsa-  
— §125

khīttī *f.* 'constellation' || M. kātyā  
Skt. kṛttikā  
— §97, 124, 152, 170 ii Bl.

khōh *f.* 'hunger' || Skt. kṣudhā  
— §76, 86, 135, 138, 167

khōt *m.* 'base alloy' || Skt. kautya-  
— §124

khūddō *f.* 'ball' || WP. khiddū,  
khē(h)nū || Skt. kanduka-  
— §281, 103, 124

khūh (ā) *m.* 'well' || M. kuvā  
Skt. kūpa- — §124 Bl.

khūllā *m.* 'mean fellow' || Skt.  
kṣudrā-: kṣudla- — §143, 164

khūndhā *adj. m.* 'blunt' || Skt.  
kuṇṭha- — 124, 155

khūnjā *m.* 'corner' || H. kōnā  
Skt. kūṇa- ? — §124

khūnjhā *v. i.* 'to miss' || Skt.  
kuṣṇāti || Pkt. \*kussai, kumsai  
\*khumsai — §160

khūrpā *m.* 'scraper' || Skt.  
kṣurāpra- — §65, 187

khūrsī *f.* 'chair' || Pers. kursī  
— §125

- khūss'nā *v.i.* 'to miss' || Skt. — 125  
 kuṣṇāti — 125  
 khūtthī *f.* 'bad woman' || Skt. — 125  
 kuṣṭrī — 125  
 kullā *m.* 'peg' || M. kullī, khil — 137 Bl.  
 Skt. kila- — 137 Bl.  
 kīmō *adj.* *inter* 'how?' || WP. — 140  
 kīvē, || G. kām || Pkt. 'kūma- — 140  
 kīrnā *v.i.* 'to be scattered' || Skt. — 140  
 kirāti — 140  
 kīrā *m.* 'insect' || M. kīdā || Skt. — 137, 138, Bl.  
 kīṭa- — 137, 138, Bl.  
 kīrtghān [kīrtkean] *adj.* — 190  
 'ungrateful' *ts.* || Skt. kīrtaghna- — 190  
 kīttā *past. part.* 'done' || M. kelā — 25, 97, 170 ii Bl.  
 Skt. kīrtā- — 25, 97, 170 ii Bl.  
 kōh *m.* 'league, 1½ miles' || M. kōs — 145, 162 Bl.  
 Skt. krōṣa- — 145, 162 Bl.  
 kōhnī = kūhnī *q. v.* — 145, 162 Bl.  
 kōl(ē) *prep.* 'near' || M. kōr — 49, 103, 162 Bl.  
 'side?' || Skt. krōḍā- — 49, 103, 162 Bl.  
 kōrḥ *m.* 'leprosy' || M. kōḍh || Skt. — 33 Bl.  
 kuṣṭha- *cf.* Pa. kōṭha- — 33 Bl.  
 kōṛī *f.* 'score' || Skt. kōṭī — 176  
 kōrmā *m.* 'family', || Skt. — 155, 187  
 kauṭumba- — 155, 187  
 kōssā *adj. m.* 'lukewarm' || Skt. — 137, 167  
 kōṣma — 137, 167  
 kōtthā *m.* 'room, cell' || M. kōṭhā — 15, 19, 137, 166 Bl.  
 Skt. kōṣṭha- — 15, 19, 137, 166 Bl.  
 kūbbā *adj. m.* 'hump-backed' || M. — 162 Bl.  
 kubdā, khubā || Skt. kubhrā- — 162 Bl.  
 \*kubra- — 162 Bl.  
 kucc *m.* 'brush' || M. kum-ā || Skt. — 24, 163 Bl.  
 kūrā- — 24, 163 Bl.  
 kuddāl *m.* 'mattock' || M. kuddāl — 152 Bl.  
 Skt. kuddāla- — 152 Bl.  
 kūdd'nā *v.i.* 'to jump' || M. kūddā — 152 Bl.  
 Skt. kūrdati — 152 Bl.  
 kūḥārā *m.* 'axe' || M. kūrḥād — 162 Bl.  
 Skt. kūḥārāḥ — 162 Bl.  
 kūhl *f.* 'canal, stream' || Skt. — 25, 128  
 kūlyā — 25, 128  
 kūhnī *f.* 'elbow' || Skt. kaphanī- — 78, 135  
 kūkkar *m.* 'cock' || Skt. kukkuta- — 64, 137, 152  
 kūkkh *f.* 'womb' || M. kū- || Skt. — 15, 49, 137, 167 Bl.  
 kūkṣī — 15, 49, 137, 167 Bl.  
 kūlā *adj. m.* 'soft' || M. kōmvlā — 103 Bl.  
 Skt. kōmala- — 103 Bl.  
 kūlthī *f.* 'kind of pulse' || Skt. — 187  
 kulattha- — 187  
 kūmmā (WP.) *m.* 'tortoise' || Skt. — 24, 163  
 kūrmā — 24, 163  
 kūnālī *f.* 'dish' || WP. kūnnī — 155, 186 Bl.  
 kūndā *m.* 'large cup' || M. kūnd — 155, 186 Bl.  
 Skt. kūṇḍa- — 155, 186 Bl.  
 kūndan = kūnnon *q. v.* — 155, 186 Bl.  
 kūngū *m.* 'saffron, red powder' — 103, 155 Bl.  
 || M. kūṇkūm || Skt. kūṇkuma- — 103, 155 Bl.  
 1. kūnj = kanj 'snake's slough' — 155  
 2. kūnj *f.* 'crane' || Skt. krūñcā — 155  
 kūnjī *f.* 'key' || Skt. kūṇcīkā — 155  
 kūnnan *m.* 'pure gold' — 155

kūram *m.* 'child's father-in-law' || H. kūrṃā kumbā || M. kuṭumb  
Skt. kuṭumba-

§64, 138, 155, 187 **Bl.**

kurátan *f.* 'bitterness' || Skt.  
kāṭuka+tvana — §165

lābbh<sup>a</sup>nā *v.t.* 'to find' || M. lābhñē  
Skt. labhyatē — **Bl.**

lāddānā *v. t.* 'to load' || Skt.  
lardayati — §110

lāddhā (WP.) *past. part* 'found'  
Skt. labdhā- — §153

lāgg<sup>a</sup>nā *v. i.* 'to be attached' || M.  
lāgnē || Skt. lagyati, lagna-  
— §154, 161 **Bl.**

lāhā *m.* 'gain' || Skt. lābha-  
— §138, 147

1. lajj *f.* 'shame' || M. lāj || Skt.  
lajjā — §49, 143, 152, 185 **Bl.**

2. lajj *f.* 'rope' || Skt. rájju-  
— §143 ii, 152

lak(h)īr *f.* 'line' || Skt. lékhā *ts.*  
— §136

lākkar *m.* 'stick' || H. Panj. laurā  
'penis' || Nep. lauro 'stick' || M.  
lakḍā Skt. lakuṭa-: \*lakuṭa-  
— §64, 177 **Bl.**

lālārī *m.* 'dyer' || Skt. nīla+kāra  
— §58

lāmbā *adj. m.* 'long' || W. P.  
lammā || M. lāb || Skt. lamba-  
— §155 **Bl.**

lāngh<sup>a</sup>nā *v. i.* 'to pass, cross' || M.  
laṃglñē || Skt. langhate  
— §55 **Bl.**

lās *f.* 'rope' || Skt. raśmī-?  
— §143 ii.

latt *f.* 'leg' || H. lāt || Skt. lāttā  
— §152

latth *f.* 'axle' || H. laṭh, lāṭhī

lāṭṭhī *f.* 'stick' || M. laṭ(th)

Skt, yaṣṭī- \*laṭṭhi- — §25 **Bl.**

lāuhddā *adj. m.* 'small' || Skt.  
laghū- — §198

lih *f.* 'line' || Skt. lékhā — §138

lik(h) *f.* 'line' || Skt. lékhā *ts.*  
— §136

likh *f.* 'louse, nit' || M. *id.* || Skt.  
likṣā

— §15, 19, 121 (2), 143 **Bl.**

limbanā (WP.) 'to besmear' ||  
also limm<sup>a</sup>nā || M. limpnē || Skt.  
lipāmti' — §155, 156 **Bl.**

līpp<sup>a</sup>nā *bt.* 'to besmear' || H.  
līp<sup>a</sup>nā || Skt. lipyate  
— §143, 161

lōhā *m.* 'iron' || Skt. lōhā-  
— §142, 147

lōhdā *m.* 'frying pan' || Skt.  
lohabhāṇḍa- — §134

lōhṭiyā *m.* 'iron-monger' || Skt.  
lohā+haṭṭa+ika- — §134

lōṛhā *m.* 'stone-roller; strange-  
ners' || Skt. lōḍha- — 126

lū *m.* 'soft hair, down' || M. lō  
(v) Skt. lōman-  
— 103, 119, 140 **Bl.**

luhār *m.* 'blacksmith' || Skt.  
lōhakāra- — §85, 103, 186

mā *f.* 'mother' || M. māi || Skt.  
mātr' — §115 **Bl.**

macch *m.* 'fish' || M. māsā || Skt.  
mātsya- — 167 **Bl.**

mācchar *m.* 'gnat' || Skt. māksā  
— §167

madārī *m.* 'magician' || Skt.  
mantrakāra- — §155

madhānī *f.* 'churning stick' || Skt.  
manthāna- — §87, 155

māgar *perp.* 'after' || Poth. *f.*  
magg 'road'. M. māg 'road'. M.  
māg 'road' Skt. mārga — 22 Bl.

māgghar *m.* 'N. of a month' ||  
Skt. mārgaśira — §22, 127, 163

māgh *m.* 'N. of a month' || WP.  
māh || M. māhī, māhō || Skt.  
māghā-*ts.* — 138? Bl.

māh *m.* 'black bean' || Skt.  
māṣa- — §115, 145

māhl *f. m?* 'belt of a wheel' ||  
Skt. mālya — §128

māighā *adj. m.* 'costly, dear' ||  
M. mahāg || Skt. mahārgha-  
— §134, 163 Bl.

māih *f.* 'buffalo' || WP. majjh ||  
M. mhais || Skt. māhiṣī  
— §80, 134, 160 Bl.

mājith *f.* 'māidei' || Skt. māñ-  
jiṣṭhā — §25, 189

mājjhā *m.* 'the mājh country' ||  
M. māj' centre' || Skt. madhya-  
— §161 (2) Bl.

mākkaṛ *m.* 'spider' || M. mākaḍ  
Skt. markāṭa- — 163 Bl.

mākkhaṇ *m.* 'butter' || M.  
mākhaṇ || Skt. mrakṣaṇa-  
— §162 Bl.

mākkhī *f.* 'fly' || M. māṣī || Skt.  
māksikā — §103, 138, 167 Bl.

maliāuhrā *m.* 'wife's or hus-  
band's maternal uncle' || Skt.  
mātula + svāśura — §134

māllānā *vt.* 'to occupy' || Skt.  
mallati — §129

māllan *f.* 'wife of a gardener'  
Skt. mālinī — §64

māllī *m.* 'gardener' || Skt. mālin-  
— §44, 103

man- *pref.* 'not' || M. 'māid'  
'stupid' || Skt. manda- — §155

māñak *m.* 'gem, jewel' || Skt.  
māñikya  
— §64, 121, 140, 161, 487

manākkhā *adj. m.* 'blind' || Skt.  
mandākṣa- — §155

mand *m.* 'charm' || WP. mandār  
Skt. māntra- — §155

māndrī (WP.) *m.* 'magician' ||  
Skt. māntrika- — §155

mancārā *m.* 'one who sells  
bangles etc.' || Skt. mañikara-  
— §101

mānganā *vt.* 'to ask' || M.  
māgnē || Skt. mārgati — §22 Bl.

manhēnmā *m.* 'destitution of  
milk' || Skt. maṇḍa + dhainava-  
— §155

mānjā *m.* 'bedstead' || mācā |  
M. māc || Skt. māñca-  
— 139, 155 Bl.

mānnānā *vt.* 'to believe' || M.  
māunē || Skt. manytē  
— 161 (4) Bl.

mānnō *f.* 'ill luck' || Skt. māñdi-  
man- — 155

māppā *m.* 'measure' || M. māp  
Skt. māpya- — §161 Bl.

maṛhī *f.* 'tomb' || M. maḍhī || Skt.  
māṭha- — §138 Bl.

mās *m.* 'flesh' || s. māsu; s. mös,  
gen. mazāi || M. mās, mās || Skt.  
māṃsā- — §160 Bl.

masād *m.* 'end of a month' || Skt.  
māsānta-*sts.* — §155

masān *m.* 'burning place' || M.  
mhasan || Skt. śmasāna- (loan  
from H.) — 167 Bl.

mass *f.* 'growing moustache'  
Skt śmassiū — §28, 162, 167

māssī *f.* 'mother's sister' || M.  
māvśī || Skt. matr̥ṣvasr-  
— §165 Bl.

maṭ (*i*) = maṭh (*i*) *qv ts.*

mater *f.* 'step-mother' || Skt.\*  
matritara- — §103.

māṭhā *m.* 'forehead' || M.  
māthā || Skt. mastaka-  
— §152, 166 Bl.

māṭṭhā *m.* 'fritter' || Skt. mṛṣṭa-  
— §96

māṭṭī *f.* 'big earthen vessel' || Skt.  
mṛṭtikā? mārttika — §97

māuhnā *vi* 'to bloom' || Skt.  
mukula- — 36

māus *f.* 'day on which sun and  
moon are in conjunction' || M.  
avās || Skt. amāvāsyā *ts.*  
— §51, 140 Bl.

mhaīs *f.* 'buffalo' contam. of  
maīh and bhāīs — §179

mīddhā *m.* 'ram' || M. mēḍhā  
Skt. mēḍhra — §162 Bl.

mīh *f.* 'rain' || Skt. mēgha-  
— §78, 115, 138

mijjh *f.* 'marrow' || Skt. majjā,  
mēdas — §26, 126

mīr<sup>a</sup>c *f.* 'chilli' || M. mirī || Skt.  
marica- \* maricya  
— §26, 64, 187 Bl.

missā *adj. m.* 'mixed' || M.  
missī *f.* 'tooth powder' || Skt.  
miśrā- — §139, 162 Bl.

mīṭnā *vi* 'to be obliterated' || Skt.  
mṛṣṭa- — §136

mitt *m.* 'friend' || Skt. mītrā — §19  
mīṭṭhā *adj. m.* 'sweet' || M. mīṭha  
Skt. miṣṭa- — §166

mīṭṭī *f.* 'earth' || M. mātī. ||  
Dog. mittī (dental tt) || Skt.  
mṛṭtikā — §138, 139, 170 *ii* Bl.

mōēā *past part.* 'dead' || H. muā  
Skt. mṛṭā- — §98, 170 *ii*

mōhlā *m.* 'pestle' || M. musaḷ  
Skt. mūsala- — §76 Bl.

mōprī *m.* 'leader' || Skt. mukhara-  
— §76

mōklā *adj. m.* 'louse' || J. Skt.  
mutkala- — §38

mōṭṭhā *m.* 'kind of grass' || Skt.  
mustā — §38

mōṭṭī *m.* 'pearl' || M. motī || Skt.  
mauktika- — §153 Bl.

mún<sup>a</sup>s (WP.) *m.* 'husband' || Skt.  
manuṣyā- — §187

mucch *f.* 'moustache' || Skt.  
śmāsrū — Pkt. maṃsū  
— §28, 167

muddh *m.* 'beginning' || Skt.  
mūrdhān — §24, 49, 170 *iii*

mūh *m.* 'mouth' || M. mukh || Skt.  
mukha- — §115, 138, 139 Bl.

mukk<sup>a</sup>nā *vi.* 'to be finished' ||  
G. mukvū || M. mukṇē || Skt.  
mukta- \* mukna- §154 (*i*) Bl.

munj *f.* 'a kind of grass' || Skt.  
munjā — §155

munn<sup>a</sup>nā *vt.* 'to shave' || Skt.  
muṇḍayati — §155

mūt *m.* 'urine' || M. *id.* || Skt.  
mūtra- — §15, 139 Bl.

muṭṭh *f.* 'fist' || M. mūṭh || Skt.  
muṣṭī — §15, 139, 166 Bl.

nabēr<sup>a</sup>nā *vt.* 'to finish' || trans.  
form nibbāṇā (nirvartatē-

- nirvr̥ta-) — §109
- nabhāg [nəp̥a:g] *adj.* 'unlucky'  
Skt. nirbhāghya- — §89
- nāccanā *vi.* 'to dance' || Skt.  
nr̥tyati — §161 (2)
- nacōrnā *vt.* 'to squeeze' || Skt.  
niścōtate — §109, 166, 170 v
- naḍhāl [nəṭca:l] *adj.* 'weak'  
Panj. na+ḍhāl — §89
- nahérnā *m.* 'nail-cutter' || Skt.  
nakhā+karāṇa- — §103
- nāī *f.* 'stream' || M. na (h)ī  
Skt. nadī — §115, 138 Bl.
- nāī *m.* 'barber' || M. nāū *f.*  
nhāvi || Skt. napitā-  
— §103, 138 Bl.
- nain *f.* 'wife of a barber' || WP.  
nāin || Panj. nāi+n < Skt. inī  
— §101, 106
- nāj *m.* 'cereal' || Skt. annādya-  
(ī) — §51
- nakhérnā *vt.* 'to separate' || Skt. ?  
— §109
- nakk *m.* 'nose' || M. nāk Skt.  
nās+ka-? — §166 Bl.
- nakāmmā *adj. m.* 'useless' || M.  
nikāmi || Skt. niškarma-  
— §166, 189 Bl.
- nām = anām *q. v.*
- nanād *f.* 'husband's sister' || WP.  
nanān Skt. nanandā  
— §155, 187
- naṅgā *adj. m.* 'naked' || M.  
nāgā || Skt. nagnā-  
— §154 (1) Bl.
- nāṅgh<sup>a</sup>nā *i.* 'to pass, cross' || Skt.  
laṅghate, naṅkhati ?  
— §143 (iv)
- napūtā *adj. m.* 'sonless' || Skt.  
niṣputra- — §58, 166, 189
- nār *f.* 'vein' || M. nād || Skt. nādi  
— §138 Bl.
- nār (ā) gī *f.* 'tangerina' || Skt.  
nāraṅga- — §187
- naró(e)ā *adj. m.* 'wholesome'  
Skt. nirōga-  
— §58, 101, 138, 139
- nasāṅg *adv.* 'certainly' || Skt.  
niśsaṅkam — §58, 155, 167, 189
- nāssanā *vi.* 'to run' || M. nāsñē  
Skt. nāsyati — §161 (8) Bl.
- natārṇā *vt.* 'to clarify' || Skt.  
nistārayati — §109
- natth *f.* 'nose-ring' || M. nath  
Skt. nastā — 166 Bl.
- nātṭhanā *vi.* 'to run' || Skt. naṣṭā-  
— §139, 166
1. nāu *adj.* 'nine' || M. nav.  
Skt. náva — 115, 139 Bl.
2. nāu *m.* 'name' || WP. nāū ||  
M. nāv. || Skt. nāma  
§106, 112, 115, 119, 139, 140 Bl.
- māuh *m.* 'nail' || also nāih || M.  
nākh || Skt. nakhā-  
— §72, 74, 115, 138 Bl.
- naul *m.* 'mongoose' || Skt. nakulā-  
— 101
- nēnā[k] *vt.* 'to carry' || M.  
nēñē || Skt. nayati — §103 Bl.
- neārā *adj. m.* 'separate' || Skt.  
anyākāra- — 161 (4)
- nēh *m.* 'affection' || Skt. snēha-  
— §167
- nēmbū *m.* 'lemon' || Skt.  
\*naimbūka-:nimbūka- — §34
- neōdā *m.* 'invitation' || also  
niūdā || cf. M. āvatñē || Skt.  
nimantra- — §60, 101, 119 Bl.
- nērā *m.* 'vicinity' || M. neṭī || Skt.  
nikāṭa- 103 Bl.

nháunā *v.i.* 'to bathe' || M.  
nāhñē || Skt. snāti — 167 Bl.

nhērā *m.* 'darkness' || Skt.  
\*andhakara-:andhakāra-  
— §51, 103, 138

níbbarnā *v.i.* 'to be finished' ||  
M. nīvatñē || Skt. nirvartāti,  
nirvṛta- — §109 Bl.

níbhñā *v.i.* 'to be finished' || M.  
nībhñē || Skt. nīrvahati  
— §127 Bl.

nīclā *adj. m.* 'motionless' || M.  
nical || Skt. nicala- — §166 Bl.

nīd *f.* 'sleep' || WP. nīndar || M.  
nīd || Skt. nidrā  
— §7, 25, 114, 162 Bl.

nīkkalnā *v. i.* 'to come out' || *cf.*  
M. nikāl 'passage' || Skt. \*niṣka-  
lati *cf.* niṣkālanam — §166 Bl.

nimm *f.* 'the nīm tree' || M. nimb  
Skt. nimba- — §139, 155 Bl.

nímmal *adv.* 'clear' || K. nīmba  
Skt. nirmala- — §163

nímmōjhāñā (WP.) *adj. m.*  
'sorrowful' || Skt. nimna+apa-  
dhyāna- — §157

nīrakh *f.* 'knowledge' || M.  
nirakhñē || Skt. nirīkṣā  
— §67, 189 Bl.

nīssarnā *v. i.* 'to issue' || Skt.  
nissarati — §167

nīttarnā *v. i.* 'to be squeezed'  
|| WP. niccarnā intrans form  
nacórnā *q. v.* — §33, 109

nūh *f.* 'son's wife' || M. sūn Skt.  
snuṣā — §77, 167 Bl.

nūn *m.* 'salt' || WP. lūñ || M. lōñ  
Skt. lavaṇa-  
— §142, 143 (VI) Bl.

ótthā (WP.) *adj. m.* 'belonging  
to a camel' || Skt. auṣṭra-  
— §163

ōḍ *m.* 'a wandering tribe' || Skt.  
ōḍra- — §15

pabb *m.* 'forepart of the foot'  
Skt. padma-, padva-?  
— §154 (4)

pabbañ (Mul.) || *f.* 'water-lily'  
Skt. padminī — §64, 154 (4)

pacādh *m.* 'western half a  
country' || Skt. pascārdha-  
— §170 iii

pācnā *v. i.* 'to be digested' || Skt.  
pacyate — §121 (4), 161

pācchō *f.* 'western wind' || WP.  
paccō Skt. pascima- — §116

pāccī *adj.* 'twenty-five' || WP.  
pāñjhī Skt. pañca vimśati  
— §117

pachāññā *v. t.* 'to recognise'  
Skt. pratyabhijānāti — §125

pachāññā *v. t.* 'to thrash,  
winnow' || H. chāññā Skt.  
\*pracchaññati — §189

paddāññā *v. i.* 'to break wind' ||  
M. pādñē || Skt. pardati  
— §170 iii Bl.

pāhā *m.* 'foot path' || also pēhā,  
pāihā, || Skt. patha- — §75, 138

pāhlāg *m.* 'bedstead' || M. palāg  
Skt. paryāṅka- — §112, 121

(3), 128, 143, 155, 161 (6), 187  
Bl.

pāinā *v. i.* 'to lie down' || M.  
pādñē || Skt. patati  
— §103, 170V Bl.

pāid *f.* 'foot of bedstead' || WP.  
puāid, || Skt. pādānta- — §155



paiḥ *f.* 'dawn' || also paṇh || Skt. prabhā — §72, 138

pāḥllā *adj. m.* 'first' || M. pahilā Skt. prathamā- || Pkt. \*pahilla — §133, 170 (1) 187 Bl.

pānti *adj.* 'thirty-five' || Skt. pañcatrimśat- — §30

pair *m.* 'foot' || Skt. \*padirā- — §101

pājāḥ *adj.* 'fifty' || M. pannāś Skt. pañcāśat — §112, 121, (3), 117, 135, 145 Bl.

pakhānā *m.* 'proverb' || Skt. prakhyāna- — §161, 186

pakkā *adj. m.* 'firm' || M. pikā Skt. pakvā- — §165 Bl.

pakkh *m.* 'side, party' || Skt. pakṣā- — §167

palāgnā (Poṭh) *m.* 'string fastened round (the neck of a pot)' || Skt. pralagna-? — §187

palāḥ *m.* 'kind of tree' || M. paḷas || Skt. palāśā- — §125, 186 Bl.

pālamṇā (WP.) *v.i.* to hang || Skt. pralambate — §155, 187

palān *m.* 'saddle' || M. palān Skt. paryāṇa- — §129, 143 Bl.

pālatnā *v.t.* 'to change, turn' || Skt. paryasta-, || Pkt. pallattai — §143, 187

palāttan *f.* 'yellowness' || Panj. pilā+-ttan < Skt. -tvana- — §63, 165

pāllā *m.* 'border of a garment' || M. pālā || Skt. pallava-? — §164 Bl.

palōsnā *v.t.* 'to pat' contam. of pāl- and pōs- — §179

palōtṭhā *adj. m.* 'first born' || also palētṭhā contam. of pāḥllā and jētṭhā- — 179

pālthi *f.* 'sitting on buttocks' || M. palāt || Skt. paryasti- — 143 Bl.

pāmā *m.* 'leg of a bedstead' || Skt. pāda- — §140

pānchī *m.* 'bird' || WP. painchī || M. paṁchī || Skt. pakṣīn- — §30 Bl.

pānd<sup>a</sup>rā *adj.* 'fifteen' || M. paṁdhrā || Skt. pañcadaśa- — §175 Bl.

pandh *m.* 'distance, journey' || M. pāmth || Skt. pānthāḥ- — §155 Bl.

pāndhī *m.* 'traveller' || Skt. pānthika-? — §155

pānī *m.* 'water' || M. pāṇī || Skt. pāṇīya- — §123, 137, 140 Bl.

pañj *adj.* 'five' || M. pāc || Skt. pāñca- — §49, 137, 155 Bl.

pāñjamā *adj. m.* 'fifth' || WP. panjavā || Skt. pañcamā- — §140

pānnā *m.* 'leaf, page' || M. pān Skt. parṇā- — §163 Bl.

pantālī *adj.* 'forty-five' || H. pāitalīs || Skt. pañcacatvāriṁśat — §30

paṛ—*prefix* 'secondary' || M. paṛ- || Skt. pra-, prati-? — §173 Bl.

pārakh *f.* 'examination, knowledge' || M. parīs, parakhnē || Skt. parikṣā — §67, 189 Bl.

paraús [s]ī *m.* 'neighbour' || M. paḍoši || Skt. prativēšin- — §170 (1) Bl.

parbāl *m.* 'trichiasis' || WP.  
 parwāl || Skt. \*pravāla-? §173  
 parbhāt [pərbəa:t] *f.* 'morning'  
 Skt. prabhāta- *ts.* — §89  
 parchātti *f.* 'a shelf under a  
 roof' || Skt. \*prachatti-? §173  
 pardāddā *m.* 'great-grandfather'  
 Panj. par- < pra- + dāddā  
 — §173  
 pardānd *m.* 'an after tooth' ||  
 Skt. \*pradanta-? or Panj. par-  
 < pra- + dand. — §173  
 pardhān *m.* [pərdəa:n] *adj.*  
 'foremost' || Skt. pradhāna- *ts.*  
 — §89  
 pārṇuā *v. t.* 'to read' || M.  
 padṇṇē || Skt. paṭhati  
 — §91, 138, 170 (i) Bl.  
 parōsnā *v. t.* 'to serve meals' ||  
 WP. prīhṇā || M. parasṇē ||  
 Skt. parivēśayati — §142 Bl.  
 parōttā *m.* 'great-grandson' ||  
 Skt. prapautra- — §173  
 pārsō *adj.* 'day after to-morrow'  
 Skt. paraśvaḥ — §187  
 partōh (WP.) *f.* 'son's wife' ||  
 also patrōh || Skt. putravadhū-  
 — §187  
 pās *prep.* 'with, near' || M. pās  
 Skt. pārśvē — §49 Bl.  
 pāsarnā *v. t.* 'to stretch' || M.  
 pasarṇē || Skt. prasarati-  
 — §186 Bl.

pasījj<sup>a</sup>nā *v. i.* 'to sweat' || Skt.  
 prasvidyate  
 — §121, 161 (2), 165, 189  
 pasīnā *m.* 'perspiration' || Skt.  
 prasvinna. — §189  
 pāssā *m.* 'side' || Skt. pārśvā-  
 — §19, — 33, 165  
 pas(sa)lī *f.* 'rib' || M. pāsōlī  
 Skt. pārśu- — 65, 163 Bl.  
 patiāuhrā *m.* 'father-in-law's  
 younger brother' || Skt. pitriya  
 + śvāśura- — §131  
 patt *m.* 'foliage, leaf' || WP.  
 p<sup>a</sup>ttar || M. pāt || Skt. pāttra-  
 — §162 Bl.  
 pātṭhā *m.* 'muscle' || Skt. vṛddhi-  
 form of prṣṭh - — §22  
 pātṭhar *m.* 'stone' || M. pāthar  
 Skt. prastara- — §166 Bl.  
 pātṭī *f.* 'bandage' || M. pāt ||  
 Skt. paṭṭa- — 152 Bl.  
 paunā *v. t.* 'to get' || Skt.  
 prāpayati — §162  
 pāu *f.* 'itch' || WP. pā || Skt.  
 pāmān- — 103, 119, 140  
 paūā *m.* 'wooden sandal' || Skt.  
 \*pādukaka-: pādukā — §103  
 pauh *f.* 'dawn' || also paih *q. v.*  
 Skt. prabhā — §162  
 paun *m. adj.* 'three quarters' ||  
 M. pāūṇ || Skt. pādona-  
 — §101, 138 Bl.  
 pēār *m.* 'affection' || M. pyār  
 Skt. priyakāra-  
 — §60, 101, 103, 142 Bl.

pé'hā = pahā *q. v.*

pēō *m.* 'father' || WP. piū, || K. p<sup>ā</sup>  
Skt. pitṛ- — § 60, 101, 103

phāggan *m.* 'N. of a month' || cf.

M. phāg 'Hōlī song' || Skt.

phālguna-

— § 22, 64, 137, 140, 164 Bl.

phā'hā *m.* 'snare, noose' || M.

phāsā 'dice' || Skt. pāś-

— 124, 166 Bl.

phal *m.* 'fruit' || M. phaḷ || Skt.

phāla- — 49, 137, 143 Bl.

phālā *m.* 'ploughshare' || M.

phālā || Skt. phāla- — § 137 Bl.

phālāh *m.* 'kind of tree' = palāh

*q. v.* — § 57, 125

phambh *f.* 'fine wool' || s. paś

Skt. pākṣavaḥ — if not from

Pers. paśm, pamba- — § 125

phāmmhan *m.* 'eyelash' || also

bhāpphan || Skt. pākṣman

— § 125

phan *m.* 'snake's hood' || M.

phaṇ || Skt. phaṇa-

— 137, 140 Bl.

phaṇgh *m.* feather, wing' || M.

pākh || Skt. pākṣā-

— § 114, 125 Bl.

phār'hā *m.* 'blade, nib' || M.

pharas || Skt. pa<sup>a</sup>śū-

— § 124, 145 Bl.

phāt'nā *v. i.* 'to be split' || M.

phāt'nē || Skt. sphatya-

— § 107, 161 Bl.

phind *f.* 'ball' || Skt. pīṇḍa-

— § 124

phō'nā *v. t.* 'to break' || Skt.

'sphōṭayate' — § 108, 166

phull *m.* 'flower' || M. phūl || Skt.

phulla- — § 137 Bl.

phūt't'nā *v. i.* 'to burst' || M.

phuṭ'nē || Skt. sphuṭyate

— § 108, 166 Bl.

piech *f.* 'rice water' || M. pīs || Skt.

piechā — § 152 Bl.

piechā *m.* 'the hind part' || Skt.

paśca- — § 26, 166

pīgh *f.* 'swing' || Skt. prāṅkhā

— § 78, 121 (3), 155

pīglā *adj. m.* 'lame' || M. pāg(lā)

Skt. paṅgu- — § 26, 155 Bl.

pīhnā *v. t.* 'to grind' || s. pexoiki

Skt. \*pīṃṣati, || Pkt. pīssi

— 110, 160

pijj *m.* 'pretext' || WP. pajj ||

Skt. paryaya- — § 26

pīlā *adj. m.* 'yellow' || M. pivlā

Skt. pīta'a-

— § 63, 103, 143 Bl.

pīṇḍā *m.* 'body' || M. Skt. pīṇḍa-

— § 155

pīnj<sup>a</sup>lā *adj. m.* = pīglā *q. v.*

pīnj<sup>a</sup>nā *v. t.* 'to card (cotton)'

|| also pinn<sup>a</sup>nā || Skt. pīñjayati

— § 155

pīnj<sup>a</sup>rā *m.* 'cage' || M. pājrā

Skt. pīñjara- — § 26, 155 Bl.

pinn *m.* 'ball' || M. *piṇḍ* || Skt.  
*piṇḍa-* ..... §15, 137, 155 Bl.  
*pīplā mūl m.* 'root of long pep-  
 per' || M. *piṃplī* || Skt. *pippali-*  
 ..... §152 Bl.  
*pippal m.* 'the pīpal tree' || Skt.  
*pippala-* ..... §152  
*pīṛ f.* 'pain' || Skt. *pīḍā*  
 ..... §15, 127, 138  
*pīṛhā m.* 'footstool' || M. *piḍhē*  
 Skt. *pīṭha-* ..... §15, 138 Bl.  
*pīṭṭanā v. t.* 'to beat (breasts)'  
 || M. *piṭṭhē* || Skt. *piṣṭa-*?  
 ..... §136 Bl.  
*pittā m.* 'bodily constitution'  
 Skt. *pitta-* ..... §152  
*piṭṭh f.* 'the back' || M. *pīṭh* ||  
 Skt. *prṣṭhā-* ..... §97 Bl.  
*piṭṭhī f.* 'wet dāl ground or  
 bruised' || Skt. *piṣṭa-* ..... §166  
*pōh m.* 'N. of a month' || Skt.  
*pauṣa-* ..... §137  
*pōhan m.* 'cart' || Skt. *pravahana-*  
 ..... §162  
*pōhllō adj.* 'fat (person)' || Skt.  
*prṭhula-* ..... §98, 170 ii  
*pōkkhar m.* 'tank, lake' || M.  
*pokhar* || Skt. *paus̥kara-*  
 ..... §105, 166 Bl.  
*pōl m.* 'hollowness' || M. *pōl* ||  
 Skt. *pūlya-* \**paulya-*  
 ..... 38, 129 Bl.

*pōnnā m.* 'sugarcane' || also  
*pōṇḍā* || Skt. *paṇḍra-*  
 ..... §38, 105, 155  
*pōttā m.* 'grandson' || Skt.  
*pāutra-* ..... §15, 20, 162  
*pōtthā m.* 'book' || M. *pōthī* ||  
 Skt. *pustaka-*: \**paustaka-* cf.  
 Pers. *pust*, || Peh. *pošt* §38 Bl.  
*-pp(an)* suffix for making  
 abstract nouns also *pan(ā)*:  
 Skt. *-tva(na)-* ..... §165  
*puādh m.* 'eastern part of a  
 country' || Skt. *pūrvārdha-*  
 ..... §170 iii  
*pūcch<sup>a</sup>nā v. t.* 'to ask' || M. *pusṇē*  
 Skt. *pr̥cchāti*  
 ..... §98, 137, 152 Bl.  
*pūch f.* 'tail' || W. *pucch* || Skt.  
*pūccha-* ..... §25, 152  
*pūjhnā v. t.* 'to wipe' || H.  
*pōchnā, pūchnā* || M. *pusṇē* ||  
 Skt. *prōñchati*, || Pkt. *pun̄chai*  
 ..... §78 125 Bl.  
*pújjanā (WP.) v. i.* 'to reach' ||  
 EP. *púgg<sup>a</sup>nā* || Skt. *pūryatē(?)*  
 ..... §24, 161(?)  
*punn m.* 'merit, charity' || Skt.  
*pūnya-* *ts.?* ..... §161 (3)  
*púnnā (WP.) past. part.* 'arrived'  
 Skt. *pūrṇā-* ..... §24  
*púnneō f.* 'full moon day' || Skt.  
*pūrṇimā* ..... §24, 163  
*puṛ m.* 'single stone of a mill'  
 || M. *puḍā* || Skt. *puṭa-*  
 ..... §15, 138 Bl.

- purānā *adj. m.* 'old' || Poa.  
 parānā || Skt. purānā-  
 — §59, 186  
 pūtlā *m.* 'doll' || M. *id.* || Skt.  
 puttala- — §65, 121 (5) Bl.  
 putt *m.* 'son' || WP. putta || M.  
 pūt || Skt. putrá-  
 — 7, 15, 19 49, 137, 162, 170  
 (IV) Bl.  
 pūṭṭhā *adj. m.* 'turned upside  
 down' || Skt. prṣṭhā- — §97, 98  
 rāī *f.* 'mustard' || M. *id.* || Skt.  
 rājikā — §138 Bl.  
 raiḥ<sup>a</sup> *m.* = halḥ *q. v.* — §187  
 rāj *m.* 'kingdom' || Skt. rājya-  
 — §161  
 1. rāmmh<sup>a</sup>nā *v. t.* 'to begin' ||  
 Skt. rabhate { — §155  
 2. rāmmh<sup>a</sup>nā *v. i.* 'lowing of  
 cows' Skt. rambhate — §155.  
 rām = arām *q. v.* —  
 rāṇḍī *f.* 'widow' || M. rāṇḍ || Skt.  
 raṇḍā — §155 Bl.  
 raṅ *m.* 'colour' || M. raṅg- ||  
 Skt. raṅga- — §155 Bl.  
 rāñī *f.* 'queen' || M. bāñī || Skt.  
 rājñī — §154 (2) Bl.  
 ranḥ *f.* 'wife' || raṇḍī 'widow'  
 Skt. raṇḍā- — §143, 155  
 rāssī *f.* 'rope' || M. *id.* || Skt.  
 raśmī- — §143, 167 Bl.  
 rāt *f.* 'night' || M. *id.* Skt. rātrī-  
 — §143 Bl.  
 ratt *m.* 'blood' || M. rātā 'red'  
 Skt. rakta- — §153 Bl.  
 rāttī *m.* 'short form of personal  
 name Ratan' || Skt. rātna-  
 rakṭikā — §154 (3)  
 rauh *m.* 'juice' || also raiḥ, ras  
 Skt. rāsa- — §72, 74  
 raúlā *m.* 'noise' || Mul. rólā || Skt.  
 rāva+la- — §105  
 ricch *m.* 'bear' || M. rīs || Skt.  
 ṛkṣa- — §99, 167 Bl  
 rījjh<sup>a</sup>nā *v. i.* 'to be boiled' ||  
 Skt. ṛdhyate- — §99, 161 (2)  
 rīn *f.* 'grains of sugar, sand, etc.'  
 rēn recorded by Maya Singh  
 Skt. rēṇu- — §39  
 rīṇḍī *f.* 'castor' || Skt. ēraṇḍa-  
 — §26, 155  
 rīnnh<sup>a</sup>nā *v. t.* 'to boil, cook' ||  
 Skt. \*rīṇḍhati- — §155  
 rīṭṭhā *m.* 'Soap-nut' || WP.  
 harīṭṭhā || M. rīṭhā || Skt.  
 ariṣṭa- — §25, 51, 132, 166 Bl.  
 rōk *adj.* 'cash' || Skt. raukma-  
 — §154 (1)  
 rōnā *v. i.* 'to weep' || Skt. rōdati  
 — §103, 170 (i)  
 rū *m.* 'soft hair on the body' ||  
 Skt. rōman- — §103, 119  
 ruāḥ *m.* 'large beans' || Skt.  
 rājamāṣa- — §138  
 rūcnā *v. i.* 'to be pleasing' || Skt.  
 rucyati — §161

*rūī f.* 'cotton' || Skt. *rōman-* — §140  
*rukkhā adj. m.* 'dry, without grease' || M. *rukhā* || Skt. *rūksā-* — §24 Bl.  
*rūnnh<sup>a</sup>nā v. t.* 'to engage' || Skt. \**rundhati* — §155  
*rūppā m.* 'silver' || M. *rupē* || Skt. *rūpya-* — §161 Bl.  
*russ<sup>a</sup>nā v. i.* 'to be angry' || M. *rusṇē* || Skt. *ruṣyate* — §15, 143, 161 (8) Bl.  
*sabāt f.* 'courtyard' || Ar. *sābāt-* — §57  
*sabēr m. f.* 'morning' || Skt. \**savēla-* — 143(V)  
*sacc m.* 'truth' || Amb. *sanc* || H. *sāc* || M. *sāc, samcā* || Skt. *satyā-* — §113, 161 (2) Bl.  
*sāḍ f.* 'welfare' used in the phrase *sukkh sāḍ* || Skt. *śānti-* — §155  
*sāddā m.* 'invitation' || M. *sād* || Skt. *śābda-* — §19, 153 Bl.  
*sāḍḍhē a l j.* 'increased by half' || M. *sāḍhē* || Skt. *sārdha-* — §144 Bl.  
*sādhūr m.* 'red vermillion' || M. *seṃdūr* || Skt. *sindūra-* — §126 Bl.  
*sāḡ f.* 'point' || M. *sāḡkū* || Skt. *śāṅkū-* — §25 Bl.  
*sāh m.* 'breath' || Skt. *śvāsa-* — §145, 165

*sāhā m.* 'hare' | also *saihā, sehā* || M. *sasā* || Skt. *śasā-* — §75 Bl.  
*sāhlāḡ m.* 'fook' || cf. M. *sālī* || Skt. *śalyaka-* — 128, 187 Bl.  
*sāī = asāī q. v.*  
*sāī m.* 'master, saint' || Skt. *svāmin-* — §140  
*sāihnā v. i.* 'to bear, suffer' || M. *sahṇē* || Skt. *sāhate* — §147 Bl.  
*sain f.* 'hint' || M. *sāījē* || Skt. *saṃjñā-* — §154 (2) Bl.  
*sāinti adj.* 'thirty-seven' || Skt. *saptatrimṣat-* — §30  
*sāijh m.* 'share' || s. *sāzhu* || Skt. *sāṃśa-* — §160  
*sāj jā adj. m.* 'right, not left' || Skt. *sajja-* — §152  
*sāknā v. i.* 'be able' || M. *sakṇē* || Skt. *śaknōte, śakyate-* — §154 (1), 161 Bl.  
*sakārnā v. t.* 'to honour a huṇḍī' || M. *sakār* 'honour' || Skt. *satkārayati* — Bl.  
*sakk m.* 'bark' || WP. *srakk-* || Skt. *śālka-* : \**sarka-* — §164  
*sákkar f.* 'sugar, not refined' || M. *sāk(h)ar* || Skt. *śarkarā* — §163 Bl.  
*Sālā m.* 'wife's brother' || M. *id.* || Skt. *syālā-* — §161 (8) Bl.  
*Salhābbī f.* 'dampness' || Pers. *sailābī* — 128  
*sall m.* 'dart' || M. *sal* || Skt. *śalya-* — §129 Bl.

salūnā *adj.* *m.* 'salted' || Skt.  
 salavaṇa- — § 142  
 samhālnā *vt.* 'to protect' || Skt.  
 sambhālayati — § 196  
 sámjhnā *v.t.* 'to understand' *M.*  
 samajne || Skt. sambudhyate  
 — § 187 **Bl.**  
 samm *f.* 'ferrule' || Skt. śámba-  
 — § 155  
 sanébhā *m.* 'message' || Skt.  
 sandēṣa- — § 144, 155  
 saṅg *f.* 'modesty' || Skt. śāṅkā  
 — § 144, 155  
 sāṅgal=sūṅgal *q.v.*  
 saṅgh *m.* 'throat' || Skt. śaṅkhā-  
 — § 155  
 saṅgūcānā *v.t.* 'to shrink' || Skt.  
 saṅkucya'e  
 saṅjh *f.* 'evening' || *M.* sājh  
 Skt. sandhyā-  
 — § 87, 155, 16, (2) **Bl.**  
 sāṅjhi *m.* 'share-holder' || Skt.  
 sāṃṣa- — § 160  
 santālī *adj.* 'forty-seven' || Skt.  
 saptacatvāriṃśat- — § 30  
 sapp *m.* 'serpent' || *Amb.* samp||  
*M.* sāp || Skt. sarpā-  
 — § 15, 10 **Bl.**  
 sarāp sarauhnā=srāp, srauhnā  
*q.v.*  
 sarlāh *m.* 'headache' ||  
 Panj. sir + ? || Skt. vyādhi-  
 — § 161 (7)  
 sārhī *f.* 'scarf' || *M.* sāḍi || Skt.  
 śāti- — 126 **Bl.**

sarhō *f.* 'rape seed' || Skt. sar-  
 śapa- — § 163, 174  
 sarīkkhā *adj.* 'similar' || also  
 s rkhā || *M.* sārkhā || *Pkt.*  
 sarikha- — § 189 **Bl.**  
 sārkhā=sarīkkhā *q.v.* — § 187  
 sass(ū)=*f.* 'wife's or husband's  
 mother' || *M.* sāsū || Skt. śva-  
 śrū- — § 49, 162, 165 **Bl.**  
 sat *m.* 'essence, power' || *M.* *id.*  
 Skt. sattvá- — § 165 **Bl.**  
 sāth *m.* 'company' || *M.* *id.* || Skt.  
 sārtha- — § 170 iii **Bl.**  
 satt *adj.* 'seven' || *M.* sāt || Skt.  
 saptán-  
 — § 19, 49, 144, 153 **Bl.**  
 satth *adj.* 'sixty' || *M.* sāth || Skt.  
 ṣaṣṭi- — § 144 **Bl.**  
 sātthal *m.* 'thigh' || Skt. śákthin-  
 — § 64, 153  
 sātthī *m.* 'companion' || Skt.  
 sārthika- — § 170 iii  
 sattū *m.* 'meal of parched grain'  
 || *M.* sātū || Skt. śaktu-  
 — § 103, 153 **Bl.**  
 sau *adj.* 'hundred' || Skt. śatá-  
 — § 138, 144  
 saūh *f.* 'oath' || Skt. śapatha-  
 — § 116, 138, 144  
 sāuhrā *m.* 'father-in-law' || *M.*  
 sāsrā || Skt. śváśura-  
 — § 143, 145, 165 **Bl.**

sàulā *adj. m.* 'black' || M. sāvļā.  
Skt. śyāvā-?. śyāmala-

— § 101, 161 **Bl.**

saun *m.* 'N. of a mouth' || Skt.

śrāvaṇa — § 101, 142, 162

sáundā *prep. past.* 'sleeping'

Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat

Skt. sapátnī

— § 154 (3), 187 **Bl.**

sávā *adj.* '(one) and a quarter' ||

M. *id.* || Skt. sapāda-

— § 138 **Bl.**

seāl *m.* 'winter' || Skt. śitakāla-

— § 60, 101, 103, 138, 143, 186

sēḍh *m.* 'personal name' || also

sēḍḍhū *cf.* sēṭh || Skt. śrēṣṭha-

— § 126

sēhā=sáhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā

Skt. śekhara- — § 138 **Bl.**

sēj=ch ēj *q.v.*

sēlkhari *f.* 'soap stone' || Skt.

śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)

— § 29

sēm *f.* 'flat bean' || Skt. śimbā:

śaimbya, also śimbā — § 34, 155

1. sēṭh *m.* 'banker' || *cf.* sēḍh, ||

M. śēṭ || Skt. śrēṣṭhin-

— § 166 **Bl.**

2. sēṭh *m.* 'expressed sugar-

cane' || M. śiṭ || Skt. śiṣṭa-

— § 34 **Bl.**

1. sī *past tense* 'was, were' ||  
Lab. hā etc. || Skt. āsīt ?-

— § 145

2. sī *f.* 'furrow, ploughing' ||

Skt. śītā- — § 103

sī *f.* 'boundary' || Skt. śīmān-

— 103, 119

siddhā *adj. m.* 'straight, honest'

Skt. siddha- — § 152

sídhṛā *adj. m.* 'simple' used in

phrase sídhṛā pudhṛā || Skt.

sidhṛā- — § 162

síjjhanā *v. t.* 'to have a settle-

ment' || M. sijne || Skt. sidhyati

— § 161 (2) **Bl.**

sikkh *f.* 'advice' || Skt. śikṣā

— § 15, 167

sīb *adj.* 'cool' || *in* sīl subhau || M.

śilā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 **Bl.**

sing *m.* 'horn' || M. *id.* śing || Skt.

śṛṅga- — § 97, 155 **Bl.**

singh *m.* 'used in personal

names' || Skt. śimhā-ts — § 175

sínjanā *v. t.* 'to water' || M.

simcñē || Skt. siñcāti

— § 19, 155 **Bl.**

sīrhī (H) *f.* 'ladder' || Skt.

śrēḍhi- — § 78

sīṭṭanā *v. t.* 'to throw' || WP.

saṭṭ-, suṭṭ- || M. śiṭ || Skt. || śṛṣṭa-

or śiṣṭa- — § 97, 136

siūnā *m.* 'gold' || also seōna ||

M. soñē || Skt. suvárṇa-, svairṇa-

\*sivairṇa- — § 37, 163 **Bl.**



śhīnā *adj. m.* 'beautiful' || Skt. śobhana- — § 138  
 śōlā *adj.* 'sixteen' || M. sōlā || Skt. śōḍaśan- — § 144 Bl.  
 prāuhnā *v.t.* 'to praise' || Skt. ślāghatē- § 138, 172  
 rakk (WP.) *m.* 'bark'=EP. sakk *q.v.*  
 srāp *m.* 'curse' || Skt. śīpa-ts. — 176  
 sūbār *m.* 'monday' || Skt. sōmvāra- — § 103  
 subb *m.* 'swab to clear utensils' M. sumb || Skt. śulba- — § 164 Bl.  
 sūh *f.* 'news' || Skt.\* śodhi-*cf.* bōdhi- — § 78.  
 sūhā *adj. m.* 'red' || Skt. śōbha- — § 78  
 suhāg *m.* 'union with a husband' Skt. saubhāgya- — § 161  
 suhāppan (WP.) *m.* 'beauty' Skt.\* subhatvana (?) — § 165  
 suhāunā *v.t.* 'to be pleasant' || Skt.\* sukhāpayati — § 138  
 sūhnī *f.* 'broom' || Skt. śōdhanī- — § 88  
 sūī *f.* 'needle' || M. sui || Skt. sūcī — § 15, 138 Bl.  
 sújjhanā *v.t.* 'to occur to mind' Skt. sūdhyatē — § 161 (2)  
 súkkā *adj. m.* 'dry' súkkhā *m.* 'a particular plant' || M. suk(h)ā || Skt. śūska- — § 166 Bl.  
 sūlagnā *v.t.* 'to be kindled' || G.

sajanvū || Skt. sulagna- — § 187  
 sūuanā *v.t.* 'to hear' || Skt. śṛṇōti — § 98, 140  
 sunḍh *f.* 'dry ginger' || M. sūṭh Skt. śunṭhi- — 155 Bl.  
 suneār *m.* 'goldsmith' || Skt. suvarṇakāra- — § 101  
 sūṅgal *m.* 'chain' || M. sākaḷ Skt. śṛṅkhalā- — § 96, 98, 136 Bl.  
 suṅgaṇnā *vi.* 'to contract' || Skt. \*saṃkuṭati- — § 109  
 sūṅgh<sup>a</sup>nā *v.t.* 'to smell' || M. sumṅṇē || Skt.\* śṛṅkhati- — § 33, 93, 115 Bl.  
 sūnhāpp (WP.)=suhāppan *q.v.* — § 165  
 sūnnā *adj. m.* 'empty' || WP. sunjā || M. sunā || Skt. śunya- — § 24, 161 (4) Bl.  
 sūr *m.* 'hog' || Skt. sūkarā- — § 103, 138  
 sūrāg *f.* 'underground passage' || M. suraṃg || Skt. suruṅgā — § 64, 112, 187 Bl.  
 sūtnā *v.t.* 'to draw as wire' || Skt. sūtrayati- — § 110  
 sūt *m.* 'thread' || M. *id.* || Skt. sūtra- § 7, 19, 162 Bl.  
 suttā *past part.* 'slept, asleep' || Skt. sūptā- — § 19, 97, 144, 153  
 tācel<sup>a</sup>nā *v.t.* 'to hew' || M. tāśṇē || Skt. tākṣati — 167 Bl.

ṭaḍḍ<sup>a</sup>nā *v.t.* 'to open wide' || Skt.  
atrdati — § 171

ṭāhnā *v.t.* 'to drive away' || WP  
trāḥṇā || M. tarās || Skt.  
trāsayati — § 162 Bl.

ṭākā *m.* 'copper coin' || Skt. taṅka-  
— § 137

takhān *m.* 'carpenter' || Skt.  
tākṣan- — § 57, 167

túkk<sup>a</sup>nā *v.t.* 'to estimate' || Skt.  
tarkayati- — § 137, 163

tákkalā *m.* 'spindle' || WP.  
trakka<sup>a</sup>lā || Skt. tarku-  
— § 64, 163

tákkaṛī *f.* 'balance' || WP.  
trakka<sup>a</sup>ṛī || Skt. tarka-(?)  
— § 163

ṭalnā *v.i.* 'to go away' || M.  
ṭalṇē || Skt. ṭvalati- — § 137 Bl.

tāmbā *m.* 'copper' || M. tābē ||  
WP. trāmā || Skt. tāmrā-  
— § 162, 175

tān<sup>a</sup>nā *v.t.* 'to stretch' || M.  
tāṇṇ || Skt. tānayati-  
— § 140 Bl.

tand *m. f.* 'gur, thread' || M.  
tāṃt || Skt. tāntu-  
— § 137, 155 Bl.

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137  
ṭāpnā *v.i.* 'to be heated' || Skt.  
tapyatē — § 107, 161

ṭapp<sup>a</sup>nā *v.i.* 'to jump' || Poth.  
trapp<sup>a</sup>nā || Skt. \*tarpati:  
ṭṛpyati — § 163

táppar *m.* 'mat' || WP. trappar  
Skt. tālpa-: \*tarpa-  
— § 163, 164

tárnā *v.i.* 'to cross' || M. tarṇē  
Skt. tarati- — § 108 Bl.

tárah (WP) *m.* 'hyena' || M.  
taras || Skt. tarakṣa-  
— § 187 Bl.

ṭaṭīhrā *m.* 'sandpiper' || Skt.  
ṭiṭṭibha-? — § 137

táttā *adj. m.* 'hot' || Skt. taptā-  
— § 137, 97, 153

ṭáṭṭī *f.* 'screen' || WP. ṭraṭṭī || M.  
ṭāṭ, origin not known.  
— § 171 Bl.

tt(an) *suff.* used in forming  
abstract nouns, pp(an) *q.v.*  
— § 165

tau *m.* 'heat' || WP. tā || Skt. tāpa-  
— § 103, 137

ṭeḍḍhā *adj. m.* 'crooked, slanting'  
WP. trēḍhā, || H. ṭeṛhā, origin  
not certain — § 171

teḥāēā *adj. m.* 'thirsty' || Skt.:  
\*ṭṛṣāyita- — § 60

tāl *m.* 'oil' || Skt. tālā-: \*tāilya-  
— § 129

thábbā *m.* 'bundle' || M. thavā  
Skt. stabaka- — § 177 Bl.

thāh *m. f.* 'bottom, depth' || M.  
thā || Skt. sthāgha-? — § 166 Bl.

thāli *f.* 'plate' || M. thāḷā || Skt.  
sthāli- — § 166 Bl.

- thammh *m.* 'column' || Skt. stambha- — § 155, 166  
 than *m.* 'teat, udder' || M. thanā Skt. stāna- — § 166 Bl.  
 thāñī *adv.* 'through' || Skt. sthāna- — § 166  
 thāñdhā *adj. m.* 'cold' || M. thamḍā || Skt. stabdha- — § 171 Bl.  
 thaṭhērā *m.* 'brazier' || Skt. tvāstr- — § 171  
 thaũ *f.* 'place, room' || WP. thā Skt. sthāmañ- — § 103, 112, 119, 140  
 thāukār *m.* 'lord' || H. thākur Skt. thakkurā- — § 137  
 thēli *f.* 'palm' || Skt. hastatala- — § 103  
 thērā *m.* 'aged person' || M. thēr || Skt. sthāvira- — § 101 Bl.  
 thōhlū *m.* 'fat man' || also thūllā || Mul. thōhl || M. thulī, thulī, thōr || Skt. sthūlā, sthauilya- — § 38-Bl.  
 thōrā *adj. m.* 'little' || M. thoḍā Skt. stokā- — § 166 Bl.  
 tiā *adj. m.* 'third' || also tījā Skt. trīya- — § 97, 142, 170 ii  
 1. tīh *f.* 'thirst' || *cf.* M. tahān, tānh (trṣṇā) || Skt. trṣā- — 77, 97, 145 Bl.  
 2. tīh *adj.* 'thirty' || M. tīs || Skt. trimśat- — § 135, 160 Bl.  
 tījā=tiā *g. v.*  
 tikkhā *adj. m.* 'sharp' || WP. L. trikkhā || M. tīkha || Skt. tīkṣṇā- — § 23, 167 Bl.  
 til *m.* 'sesame seed' || Skt. tīla- — § 137  
 tin *m.* 'blade of grass' || M. tañ Skt. trṇa- — § 137 Bl.  
 tinn *adj.* 'three' || M. tīn || Skt. trīṇi- — § 7, 162 Bl.  
 tinnh<sup>a</sup>nā *v.t.* 'to prick' || Skt. \*trṇdhati *cf.* √trṇh, trṇēdhu- — § 167  
 tīrchā *adj. m.* 'slanting' || M. tirkā || Skt. tiraścā- — 65, 166, 181, 187 Bl.  
 tittar *m.* 'partridge' || M. titar Skt. tittirā- — § 64, 152 Bl.  
 tōh *m.* 'husk' || Skt. tūṣa- — § 76, 145  
 tōlnā *v.t.* 'to weigh' || Skt. tolayati — § 108  
 tōrnā *v.t.* 'to break' || Skt. trōṭayati — § 108, 162, 171  
 trai (WP). *adj.* 'three' || Skt. trāyaḥ — § 105  
 trēl (WP). *f.* 'dew' || EP. tel origin not known. — § 176  
 túhlā *m.* 'buoy with lamps' || Skt. tulā- (?) — 128  
 tulāi *f.* 'quilt' || Skt. tūla — § 59  
 túmmanā *v.t.* 'to clean cotton, wool' || Skt. trumpati — § 155, 156

tūnnā *v.t.* 'to stow' || Skt. *tūrṇa-* — § 24  
 tūrnā *v.i.* 'to walk' || Skt. *turati* — § 137  
 tūsī *pron.* 'you' || also *tūsā* Skt.\* *tuṣmē* cf. *asmē* — § 50, 167  
 tūssā *v.i.* 'to appear' (of small-pox) || Skt. *tuṣyati* — § 161 (8)  
 tūttā *v.i.* 'to break' || M. *tuṭṭhē* || Skt. *truṭyati* — § 108, 161, 171 Bl.  
 tūttānā *v.i.* 'to be kind' || Skt. *tuṣṭa-* — § 171  
 ūbbhā (WP.) *adj.* 'erect, upward' || M. *ubhā*, *udhav* || Skt. *ūrdhvā-* — § 24, 165 Bl.  
 ūbbhārnā *v.i.* 'to project, swell' Skt. *udbharati* — § 109, 153  
 ūccarnā *v.t.* 'to speak' || Skt. *uccarati* — § 152  
 ūccārṇa *v.i.* 'to be separated as skin from flesh' || M. *ucaṭṭrē* Skt. *uccaṭati* — § 152 Bl.  
 ucērnā *trans.* 'points to' *√uceṣṭ-*  
 ūḍnā *v.i.* to fly=ūrnā *q.v.*  
 ūddhārnā *v.i.* 'to be unstitched' Skt. ? — § 109  
 ugāh *m.* 'witness' || Pers. *gawāh-* — § 135  
 ūgganā *v.i.* 'to grow' || also ūg(g)amā || Skt. *udgata-*, *udgamyate* — § 153, 161 (5)

ūggarnā *v.t.* 'to wield' || Skt. *udgurāti* — § 64  
 ūgghā *adj. m.* 'famous' || Skt. *udgha-* ? — § 153  
 ūgghārnā *v.i.* 'to become clear' Skt. *udghaṭatē* — § 153  
 ūkkarnā *v.t.* 'to engrave' || Skt. *utkirati* — § 64, 109, 153  
 ūkkhal *m.* 'mortar' || M. *ukhal* Skt. *ulūkhala-*, \**utkhala-* — § 153 Bl.  
 ūkkhārnā *v.i.* 'to come off' || Skt. \**utkhaṭati*, \**utkhiṭati* — § 109, 153  
 ulāmbhā *m.* 'complaint' || *ulāmmhā* || Skt. *upālambha-* ? — § 155  
 ūllarna *v.i.* 'to lean out', origin not known. — § 109  
 ūnā *adj. m.* 'deficient' || M. *ūṇā* || Skt. *ūnā-* — § 15, 140 Bl  
 ūncā *adj. m.* 'high' || WP. *uccā* || M. *umcā* || Skt. *ucca-* — § 25, 113, 152 Bl.  
 ūṅgal *f.* 'finger' || Skt. *aṅgūli-* — § 28, 64, 155  
 ūṅgarnā *v.i.* 'to sprout' || Skt. *aṅkura-* — § 28  
 ūṅghā *v.i.* 'to nod' || Skt. *uṅkhati* — § 155  
 unhālā (WP.)=hunālā *q.v.*  
 ūṅjal *m.* 'double handful' || M. *omjal* || Skt. *aṅjali-*, *udaṅjali-* — § 28 Bl.

ann <i>f.</i> 'wool'    Skt. ūṇā — § 24, 163	ūṭh <i>m.</i> 'camel'    WP. ūṭṭh    Skt. ūṣṭra- — § 25, 166
ūpajñā <i>v.i.</i> 'to grow'    M. upajñē    Skt. utpadyati — § 153, 161 (2) Bl.	ūttarna <i>v.i.</i> 'to come down'    M. uttarne    Skt. uttarati — § 109, 152 Bl.
ūppar <i>prep. adv.</i> 'upon'    M. var    Skt. upāri — § 49, 177 Bl.	vāss <sup>c</sup> ñā (WP.) <i>v.i.</i> 'to rain'    Skt. varṣati — § 163
ūpparñā (WP.) āpparñā <i>q. v.</i> — § 36, 153	vīlampā (WP.) 'to stop'    Skt. vīlambate — § 187
ūpphan <sup>c</sup> ñā <i>v.i.</i> 'to swell'    M. uphaññē    Skt. * utphaṇati — § 153 Bl.	vīrto (S.) 'tired'    Skt. virikta- — § 187
ūṇā <i>v.i.</i> 'to fly'    M. udñē    Skt. udḍayate — § 152 Bl.	vircaṇu (S) <i>v.i.</i> 'to be tired' Skt. viricyate — § 187
ūssarnā <i>v.i.</i> 'to be built'    Skt. utsarati — § 109, 167	yā <i>conj.</i> 'or'    also jā <i>q. v.</i>    Pers. yā — § 141
utāhā <i>adv.</i> 'upwards'    M. ūṭ Skt. ud+! { — § 54 Bl.	yār <i>m. f.</i> 'friend'    also jār <i>q. v.</i> Pers. yār- — § 141

## INDEX OF SANSKRIT WORDS.

ámsa-	hass, hassī, hāslī.	apūpā-	pūrā (?)
ákṣa+pāṭa	(a)khārā.	apsarās-, apsarā	acch <sup>a</sup> rā.
akṣāra-	akkhar.	amālvāsyā-	maus.
ákṣi-	akkh.	amṛta-	amī.
ágni-	agg.	ámba-, ambā	ammā.
agniṣṭhá-	gītṭhī.	ambara-	amar, ambar.
ágra-	aggā.	amra=āmra-	amb.
*agrakē	aggē.	amlīkā	imlī, imblī.
añká-	añg.	áran̄ya-	arnā.
añkūra-	āgūr.	áriṣṭa- (unhurt)	ritṭhā.
añkuśá-	añgas ts.	arká- (sun)	akk.
añgāra-	āgeār.	argha-	Mul. aggh.
añgúli-	uñgal, uñg <sup>a</sup> lī.	ardhá-	addh[ā].
añgúṣṭha-	gūtṭhā.	-tṛtīya-	dhāī.
āja+pālin-	WP. ayāli.	-pañcama)	dhauncā (loan from H.)
ajānat-	WP. ayāṇā.	-pūra-	adhūrā.
añjana-	anjan.	-māna-	dhaun.
añjali-	unjal.	arma- (śuśratra-)	amb <sup>a</sup> nā.
aṭṭa-	aṭāri, aṭāli.	alakta-	altā.
adyá-	ajj.	alagna-	alagg.
adhunā-	hun.	avaśyā-	ōs.
ántara-	andar (Persian?)	avēlā-	abēr.
andhá-	annhā.	aśīti-	assī.
*andhakara-	nhēr[ā]	ásru-	injh(ū).
ánna-	ann.	aśvīna-	assū.
annādyā-	anāj.	aṣṭāu-	aṭṭh.
anyākāra-	neārā.	ásta-	āthnā, ātthamnā.
ápatya-	bacc.	-m ayana-	atthan.
ápara-	hōr.	ásthi-	haḍḍ (?)
apútra-	aut.	asmé-	asī, asā.

ākhyāti	ākhnā, ākkh <sup>n</sup> ā.	udgamyate	uggamnā.
ākhyāna-	WP. akhā[u]n.	udgha-	uggā 'famous'.
ājñā	ān.	udghatāt	uggahatā.
āṇḍā-	āṇḍā.	udgurati	uggarnā.
ātmān-	āp, āpnā.	udbharati	ubbbarnā.
ānayati	WP. ān <sup>n</sup> ā.	udvartam-	batnā, H. ubatn.
āntrā-	ād.	upāri-	uppar.
āman-	āu, WP. ā.	upaskara-	hakkar.
āmalaka-	aulā.	upālabhu-	ulālabhā.
āmra- (=amra-) amb.		ūluka-	ullū.
ārdrā-	āddā.	ulūkhala-	ukkhāl.
*ārdla-	allā.	ūstra-	ūth, utth.
ārdhika-	āddhi.	uṇakāla-	hunālā.
ālasya-	ālas.	uṣma-	hussar, hut, humm.
āsā-	ās (loan from H.)	uhya-	(Pkt. vojja-) vujja-bōjh.
āśvinā-	assū (?) H. āsauj.	unā-	unā.
āśāḍha-	hārḥ.	urdhva-	ubbhā.
āha-	*√āh WP. āhnā.	ṛkṣa-	ricch.
ikṣū-	ikkh.	ṛdhyati	rijjhanā.
indhana-	innhan	ēka-	ikk.
*iṣṭā. iṣṭakā	itt.	ekasthā.	katthā.
īsvarā-	issar.	ekākin-	kallā.
iṣā-	WP. hīh.	ēkādaśa	gyārā, gēārā.
uñkhati	uñgh <sup>n</sup> ā.	aikya-	ēkkā.
ucca-	ūneā, uceā.	ōdra-	ōḍ.
uñchati	hūjhnā.	ōṣṭha-	H. hōṭ.
udḍayatē	udnā, urnā.	auṣṭra-	WP. ōṭthā.
utkirati	ukkarnā.	kāmsā	WP. kāihā
uttarati	uttarnā.	kākṣa-	kakkh.
*utthāti	(Pkt. utthāi) utth <sup>n</sup> ā.	kākṣā-	kacch.
utpadyatē	upajnā.	kañkana-	kaṅgan.
utphanati	upphan <sup>n</sup> ā.	kañkata-	kaṅghā.
utsarati	ussarnā.	kacchapa-	kacchū.
udgata-	ugganā.	kajjala-	kajjal.

kañcu-	kanj, kunj. 'slough.'	kalā-	kal.
katāka-	kaṛā.	kalāpa-	kalāvā.
katāha-	kaṛāh [ā].	kalpayati	WP. kapp <sup>a</sup> nā.
kātuka-	kaurā.	kalya-	kallh.
kāṇṭaka-	kandā.	kāmsya-	kāssi.
kaṇṭhā-	kandhā.	kāka-	kāu.
kāti-	kai.	kācā-	[*kacca-] kanc
kathayati	kaihnā.		WP. kacc.
kanthā	kandh.	kāṇā-	kānā.
kadalī	kēllā.	kāṇḍa-	kānnā.
kanduka-	khuddō.	katara-	kair.
kannyā	FP. kanneā, WP.	-kāra-	suff.—ār.
	kanj.	kārttika-	kattā,-ē kattak.
kāparda-	kaudḍī.	kārmaṇa-	kāman.
kaphala-	kāhlā.	kāryā-	kāj.
kaphōṇi-	kūhnī.	kālā-	kāl.
kāmala-	kaul.	kāla-	kālā.
kampatē	kamm <sup>a</sup> nā.	kāśa-	kāhī.
-kara-	suff.—ēr[ā].	kāṣṭha-	kāth.
karaṅka-	kārāg.	kāsā	[*kassa Pkt.
kārati	karnā.		-kaṃsa].
karabha-	WP. karhā.	kāhala-	khañgh.
kārīṣa-	karīh.	kirāṇa-	kāhlā.
kārkaṭikā-	kakkarī.	kīṭa-	kiran.
karkara-	kakkar.	kīla-	kīrā.
kārṇa-	kann.	kukkuṭā-	kīllā.
kārtati	katt <sup>a</sup> nā.	kukṣi-	kukkaṛ.
	katt <sup>a</sup> nā.	kuṅkuma-	kukkh.
karpata	kapp <sup>a</sup> rā.	kuṇḍikā-	kungū.
karpara-	khappar.	kuṭumba-	kunji.
karpāsa-	kapāh.	kuṭṭayati	kuṇam.
karbara-	kabrā.	kuṇṭha-	kuṭṭ <sup>a</sup> nā.
kārma-	kamm.	kuṇḍa-	khunḍhā.
karṣati	kasnā.	kuddāla-	kūṇḍā, kunālī.
	khass <sup>a</sup> nā.	kuputra-	kudāl.
			kaputta.



kustri-	khutthi.	krōḍā	kōl.
*kubra-	kubbā.	kvatthate	kaṛṇnā.
cf. kubhrā.		kvāṭha-	kāṛhā.
kumārā-	kaur, kamārā.	kṣāra-	khār, chār.
kumbhakāra-	kamheār.	kṣīrā-	khīr.
kūla-	kul.	kṣudra-	(*ksudla)
kulattha-	kulthi.		khullā.
kulyā-	kūhl.	kṣudhā	khōh.
kūṣṭha-	kuṭṭh (plant).	kṣurā-	churā.
kuṣṭha-	kōṛh.	kṣurapra-	khurpā.
kuṣṇāti	khuss <sup>a</sup> nā.	ksētra-	khēt.
kūṭā-	WP. kūṛ.	khaṭvā	khaṭṭ.
kūpa-	khūh, kūā.	khaḍga-	khaggā.
kūrcā-	kucc.	khaṇḍa-	khaunā.
kūrdati	kūdd <sup>a</sup> nā.		khaṇḍ.
kūrmā-	WP. kummā.	khadirā-	khair.
kṛtā-	kittā.	kharijū	khāj.
kṛttikā-	khitt.		khujlī.
kēkara-	kairā.	kharijūra-	khajūr.
kētaka-	keōṛā.	kharva-	khabbhā.
kēdāra-	keārā.	khalla-	khall.
kēśarin-	kēhar	khātā-	khāī.
	kēhrī	khādāti	khānā.
	kēhrā.	khādya-	khajjā.
	kēssū.	khārī-	khārī-
kaimśuka-	kōṛī, krōṛ.	khīṅga-(Hemacandra).	
kōṭi-	kūlā.		khīṅga.
kōmala-	kōr.	khiccā	khicṛī.
kōra-	koṭṭhā.	gaṇḍa-	gaṇḍā.
kōṣṭha-	kōssā.		gannī.
*kōṣma-	kōkh (W P.)	gaṇḍaka-	gaīḍā.
kaukṣa-	kōṛmā.		gaunā, gāḍērī.
kautumba-	khēhlnā.	gaṇḍūpada-	gāḍōā.
krīḍati	kunj.	*gandhilla-	gāḍhlā.
krūñcā-	kōh.	gamayati	gamaunā.
krōṣa-			

gārgara- gargarī ]	gāggar.	grāha-	gahā, gehā.
garjati	gajj <sup>a</sup> nā.	grāhaṇa-	graihn <i>ts.</i>
garjara-	gājjar.	grāma-	grāu, grā.
gardabhā-	gadhbā.	grāsa-	grāh, grās.
gārbha-	gabhbā.	ghaṭa-	gharā
gala-	gal, galī.	+manca-	gharāunjā.
gāḍha-	gārḥā.	ghaṭayati	gharṇa.
gāyati	gaunā.	ghaṭi-	gharī.
gāli-	gāl.	ghaṭṭayati	ghaṭṭ <sup>a</sup> nā.
gūggulu-	guggal.	ghaṇṭa-	ghand [ī].
guccha-	gucchā.	*ghara-	ghar.
gudā+randhra-	gōhran.	gharṇa-	ghassā.
gumpha-	gummhā.	ghāṭa-	ghau.
gurjarā-	gujj <sup>a</sup> r.	*ghātilla-	ghail.
gūlgulu-	guggal.	ghāsā-	ghau, ghā [h].
gūlma-	gummā.	ghuṇa-	ghun.
gūhya-	gujjhā.	ghṛṇā	ghiz.
gūḍhā-	gūrḥā.	ghṛtā-	ghō.
gūrda-	guddā.	+pūra-	gheōr.
grṇāti	gin <sup>a</sup> nā.	ghōṭaka-	ghōrā.
grdhryati	gijjh <sup>a</sup> nā.	cakrā-	cakk [ī].
grdhra-	giddh.	cakravāka-	cakvā.
*grsma-	gummh.	caṅga-	caṅgā.
grhā-	see *ghara.	cañcu-	cunj.
gō-	gā.	caṭaka-	cirā.
gōtrā-	gōt.	caṭati	caṭhnā.
gōdlā-	gōh.	catur-	cau-, cu-, ca-,
gopālā-	guāllā.	caturthā-	cautthā.
gōpura-	gōerā.	caturthī-	cauth.
gaurā-	gōrā.	cāturdaśa-	caudā.
grathnāti	gaṭṭh <sup>a</sup> nā.	cāturviṃśati-	caub.
granthati	gaṇḍh <sup>a</sup> nā.	catuṣka-	cāuk.
granthī-	gaṭṭh, gaṇḍh.	catuṣpañcāsat-	curanjā.
granthila-	gāḍhlā.	cātuṣpāda-	cupāeā.
		catuṣtriṃśat-	cauntī.

catvārah-	cār.	chāndah-	chann.
catvārimśat	cālt.	chala-	chal, chalnā.
candana-	cannan.	chavi-	chail.
candrā.	cand, can-.	chādana-	chaunī, chaunā.
camatkāra-	camkār.	chāya-	chāu.
camara-	caūr[i].	chikkā	chikk.
campaka-	cambā+kalikā- camelī.	chidyatā	chijjānā.
		chidra-	chiddā.
cārman-	camm.	chutiyate	chuttānā.
+kāra-	cameār.	chēdana-	chainī.
carvayati	cabbānā.	chōṭayati	H. WP.
*calyati	callānā.		chōrnā.
cālanī	chālunī.	jānghā	ja ngh.
cittā-	citt.	jāna-	janā.
citrā-	cittā, citta.	jānayati	janānā.
citrayati	cittānā.	janna-	jamm.
cirā-	cir.	jānya-	jann.
cirbhata-	cibbhar	jambu-	jammū.
cīra-	cīā.		jāmmann.
eukra-	eukkā.	jalā-	jal 'water'.
cunṭati	cunḍanā.	jāgrat-	jāgnā.
culla-	cullhā.	jāḍya-	jāḍḍā.
cūṣati	cūsānā.? cūnglānā.	jātā-	jācā.
cūṇa-	cūnnā.	jānāti	jānānā.
cūḍa-	cūrā.	jāmātr-	jamāī.
caitra-	cēt.	jāra-	jār.
cōkṣa-	cokkhā.	jihvā	jībh.
cōrā-	cōr.	jīvā-	jī.
cyutā-	cūnā.	jivana-	jiūn.
chagalā	chellā.	juṣṭa-	juṭṭhā.
*chaṭati	chaṇnā.		jhūṭh.
*chattati	chattānā.	jyēṣṭha-	jēṭṭhā.
*chaṇṭati	chandana, cf. H.G.	jyaīṣṭha-	jēṭh.
	chāṭ	jvālati	jalnā.
*chatti-	chatt.	ṭaṅka-	ṭakā.

taṅkā  
 tittibha-  
 tvalate  
 damarū  
 dāknī  
 dhaukatē  
 tāksati  
 tāksan-  
 tāntu-  
 taptā-  
 tarakṣa-  
 taratī  
 tarkayati  
 tarku-  
 tardati  
 \*tarpati  
 tālpa-  
 tānayati  
 tāmrā-  
 tittirā-  
 tiraścā-  
 tīla-  
 tīkṣṇa-  
 turati  
 \*tula (tulā)  
 tūṣa-  
 tuṣṭa-  
 \*tuṣmē  
 tuṣyati  
 tūṇa-  
 tūla-  
 tṛṇa-  
 tṛṭiya-  
 tṛṣā  
 trāsayati

taṅg.  
 taṭīhrā.  
 taṭnā.  
 daurū.  
 dain.  
 dhōnā.  
 taceh<sup>a</sup>nā.  
 takhān.  
 tand.  
 tattā.  
 tarakh.  
 tarnā.  
 takk<sup>a</sup>nā.  
 takk<sup>a</sup>lā.  
 taḍḍ<sup>a</sup>nā.  
 ṭappanā.  
 tappaṛ.  
 tān<sup>a</sup>nā.  
 tāmbā.  
 tittar.  
 tirchā.  
 til.  
 tikkhā.  
 turnā.  
 tulhā.  
 toh.  
 tuṭṭh<sup>a</sup>nā.  
 tusī.  
 tuss<sup>a</sup>nā.  
 tunn<sup>a</sup>nā.  
 tulāī.  
 tin.  
 tijjā, tiā.  
 tēh, tih.  
 tāhnā.

trimṣat-  
 trīṇi-  
 truṭyati  
 trumpati  
 trōṭayati  
 tvāṣṭṛ-  
 dāmṣṭrā  
 dāksina-  
 dagdhā-  
 daṇḍā-  
 dadru-  
 dādhi-  
 +bhāṇḍa-  
 dānta-  
 dardura-  
 darbha-  
 darsayati  
 dāśa-  
 dāṭhā-  
 dātra-  
 dāmanī-  
 dāya-  
 dārḍhya-  
 divasa-  
 dīpā-  
 dugdhā-  
 durlabha-  
 dūrā-  
 dūrvā  
 dr̥śyate  
 dr̥ṣṭa-  
 devara-  
 dauhitra-  
 dyūtā-  
 drama-

tīh.  
 tinn.  
 tuṭṭ<sup>a</sup>nā.  
 tummanā.  
 toṇā.  
 ṭhaṭhērā.  
 dāṭhā *q.v.*  
 dakkhan.  
 daddh<sup>a</sup>nā.  
 ḍaṇḍā.  
 dadd.  
 dahī.  
 ḍahīṇḍī.  
 dand.  
 ḍaḍḍū.  
 ḍabbh.  
 dass<sup>a</sup>nā  
 ten.  
 jāṛh, dāṛhi.  
 dāttī.  
 daun.  
 dāj.  
 ḍaḍḍhā.  
 dehārā.  
 dīvā.  
 duddh.  
 dūllā.  
 dūr.  
 dubb.  
 diss<sup>a</sup>nā.  
 ḍiṭṭhā.  
 deōr.  
 dohtā.  
 jūā.  
 damm.

drākṣā	dākh.
drāghate	ḍāhnā.
dvātrimṣat-	battī.
dvādaśa-	bārā.
dvāra-	bār.
dvitīya-	dūjjā.
dvāu-	dō.
dhamāni-	dhaun.
dhāritrī	dhar <sup>a</sup> t.
dhavala-	dhaulā.
dhānyā-	dhān.
dhārā	dhār.
dhīvara-	jhīūr.
dhūmā	dhūā.
dhūli, *dhūḍi-	dhūr.
dhvajā	jhaṇḍā.
dhvanī-	jhankār.
nakulā-	naul.
nakhā-	naūh.
nagnā-	naṅgā.
nādī	nāī.
nanandṛ-	nanād.
nānāndṛ-	nanān.
nayati	nēnā [k].
nāva-	nāu, 9.
nāśyati	nass <sup>a</sup> nā.
naṣṭā-	natth <sup>a</sup> nā.
nās+ka-	nakk.
nasta-	natth.
nāḍī	nār.
nāpitā-	nāī.
nāma-	naū.
nikāṭa-	nērā.
nidrā-	nīd.

nimantra-	neōdā.
nimnā+apa+ dhyāna?	nimmōjhāṇā.
nimba-	nimm.
nirīkṣa-	nirakh.
nirbhāgya-	nabhāg.
nirmala-	nimmal.
nirvartatē	nibbaṇā.
nirvāhati	nibhnā.
niścala-	nielā.
niścōtati	nacōṛnā.
nissauka-	nasaṅg.
niṣkālyate	nikkalnā.
niṣputra-	naputtā.
nistarati	nittarnā.
nissarati	nissarnā.
nīroga-	narōā.
nīla-	lalārī.
nṛtyati	nacc <sup>a</sup> nā.
pakvā-	pakkā.
pakṣā-	pakkh, phāṅgh
pakṣīu-	panchī.
pāksman-	phamman, phambh.
pañgu-	pīglā.
pācyate	pacnā.
pāñcan-	panj.
pāñcamā-	panjamā.
pāñcaviṃśatī-	pacci.
pāñcāśat	pā, ā.
pañjara-	pinj <sup>a</sup> rā.
paṭṭa-	paṭṭī.
paṭhati	paṭhnā.
pāṭtra-	pattā.
patha-	pahā.
pathin- (pānthan)	pandh.

\*padīra-  
 padma-  
 padminī  
 paraśú-  
 paraśvah  
 parivēṣayati  
 parikṣā  
 parṇá-  
 pardati  
 paryaya-?  
 paryasta-  
 paryasti-  
 pársu-  
 palāśá-  
 par(l)yañka-  
 par(l)yāṇa-  
 pallava-  
 paśca-  
 paścārdha-  
 paścima-  
 pātayati  
 pāda-  
 pādānta-  
 pādukā  
 pādona-  
 pānīya-  
 pāmān-  
 pārśvā-  
 páśa-  
 pīṃṣati  
 picchā  
 pīñjayati  
 pīṇḍa-  
 pīṭṭ-  
 pitta-

pair.  
 pabb.  
 pabban.  
 pharhā.  
 parsō.  
 parōsnā.  
 parakh.  
 pannā.  
 padd<sup>a</sup>nā.  
 pajj, piij.  
 pal<sup>a</sup>ṭṇā.  
 palthi.  
 passali.  
 palāh.  
 pahlāg.  
 palānā.  
 pallā.  
 picchā.  
 pacādh.  
 pacchō.  
 paunā.  
 pāmā.  
 pāid.  
 paūā.  
 paun.  
 pānī.  
 paū.  
 pāssā.  
 phāhā.  
 pīhnā.  
 picch.  
 pinjanā.  
 pinn, pīṇḍā.  
 peō.  
 pittā.

pippala-  
 pippali-  
 piṣṭa-  
 pīṭha-  
 pīḍā  
 pītala-  
 pūccha-  
 puṭa-  
 puṇya-  
 puttala-  
 putrá-  
 purāṇā-  
 puṣkara-  
 pustaka-  
 pūrṇā-  
 pūrṇimā  
 pūryate  
 pūrvārdhā-  
 pūlya-  
 pṛechāti  
 pṛthula-  
 pṛsthá-  
 paundra-  
 pautra-  
 pauṣa-  
 pauṣkara-  
 paustaka-  
 prakhyānā-  
 prathamā-  
 prativāsin-  
 prapautra-  
 prabhā-  
 pralambate  
 pravahana-  
 prastara-

pippal.  
 piplāmūl.  
 piṭṭhī, piṭṭ<sup>a</sup>nā.  
 pīrhā.  
 pīr.  
 pīlā.  
 pūch.  
 puṛ.  
 punn.  
 putlā.  
 putt.  
 purānā.  
 pōkkhar.  
 pōṭthā.  
 punnā.  
 punneō.  
 pujjanā.  
 puādh.  
 pōl.  
 puech<sup>a</sup>nā.  
 pohllō.  
 piṭṭh, putṭhā.  
 pōnnā.  
 pōttā.  
 pōh.  
 see puṣkara.  
 see pustaka.  
 pakhānā.  
 paihlā.  
 paṛaus(s)ī.  
 paṛōttā.  
 paih, pauh.  
 palamnā.  
 pōhan.  
 patthar.

prasvidyate  
 prasvēda-  
 prahara-  
 prāpayati  
 priyakāra-  
 prēñkhā  
 proñchati  
 phaṇā-  
 phāla-  
 phālguna-  
 phāla-  
 phulla-  
 bandhati  
 barkara-  
 balivārda-  
 bahutva-  
 bāhū-  
 bāhya-  
 bindū-

bilvā-  
 bīsa-  
 bīja-  
 būdhyate  
 bubhukṣā  
 busā-  
 br̥dha-  
 brāhmaṇa-  
 bhaktā-  
 bhaginī  
 bhagna-  
 bhañgā  
 bhajyatē  
 bhātṭa-  
 bhadra-

pijjanā.  
 parseō.  
 paihr.  
 paunā.  
 peārā.  
 pīgh.  
 pūjhnā.  
 phan.  
 phal.  
 phaggan.  
 phālā.  
 phull.  
 bannh<sup>a</sup>nā.  
 bakk<sup>a</sup>rā.  
 bahld.  
 bauht.  
 bāh.  
 { bājh.  
 bund.  
 bind.  
 bil.  
 bhē(h).  
 bī.  
 bujjh<sup>a</sup>nā,  
 bhukkh.  
 bhōh.  
 buḍḍhā.  
 bāhman.  
 bhattā.  
 bhain.  
 bhagg<sup>a</sup>nā.  
 bhañg.  
 bhajj<sup>a</sup>nā.  
 bhaṭṭ.  
 \*bhadla- bhalā.

bhāratī  
 bhasman-  
 bhāgā  
 bhāginēya-  
 bhāñjāgāra-  
 bhugna-  
 bhūmī  
 bhr̥jjāti  
 bhēḍra-  
 bhrāmāti  
 bhrāmara-  
 bhrāṣṭra  
 bhrāṣṭ-  
 bhrū-  
 mākṣā  
 mākṣikā  
 majjā  
 mañcaka-  
 mañjiṣṭhā  
 maṭha-  
 maṇikāra-  
 mātṣya-  
 mathrā-  
 manthāna-  
 mántra-  
 manda-  
 +akṣa-  
 +kāra-  
 +dhainava  
 mandiman-  
 manuṣyā-  
 markāṭa-  
 mallatī  
 mastaka-  
 mahārga-

bharnā.  
 bhass.  
 bhau.  
 bhān<sup>a</sup>jā.  
 bhāḍeār.  
 bhuggā.  
 bhū.  
 bhujj<sup>a</sup>nā.  
 bhēḍ.  
 bhañnā.  
 bhaur.  
 bhaṭṭh.  
 bhāi.  
 bhañ.  
 macchar.  
 makkhī.  
 mijjh.  
 manjā.  
 majjṭh.  
 maṇhī.  
 maneār.  
 macch.  
 maṭhā.  
 madhānī.  
 mand.  
 man-  
 manākkhā.  
 māḍārī.  
 manēhmā.  
 mannō.  
 mups.  
 makkaṭ.  
 mall<sup>a</sup>nā.  
 matthā.  
 maihgā.





rājyā-  
 rātri-  
 \*rindhati  
 rukṣā-  
 rucyate  
 rudhyate  
 \*rundhati  
 ruṣyati  
 rūkṣā-  
 rūpya-  
 rōdati  
 rōman-  
 raukma-  
 \*lakkuṭa-  
 lagyati  
 laghū-  
 laṅghate  
 lajjā  
 \*laṭṭha-  
 labhyate  
 lamba-  
 lardayati  
 lavaṇa-  
 lāgayati  
 lābha-  
 lipyate  
 limpāti  
 līkṣā  
 lēkhā-  
 lōṭha-  
 loman-  
 lōhā-  
 vaṃśā-  
 vakrā-  
 vākṣas-

rāj.  
 rāt.  
 rinnh<sup>a</sup>nā.  
 rukkh, 'tree'.  
 rucnā.  
 rujjh<sup>a</sup>nā.  
 runnh<sup>a</sup>nā.  
 russ<sup>a</sup>nā.  
 rukkhā.  
 rūppā.  
 rōnā.  
 rū, rōṣ.  
 rōk.  
 lakkar.  
 lagg<sup>a</sup>nā.  
 lauhḍḍā.  
 laṅgh<sup>a</sup>nā.  
 (pjj.  
 laṭṭh, laṭṭhī.  
 labbh<sup>a</sup>nā.  
 lambā.  
 ladd<sup>a</sup>nā.  
 nūn.  
 launā.  
 lāhā.  
 lipp<sup>a</sup>nā.  
 limb<sup>a</sup>nā.  
 likh.  
 līh.  
 lōṭhā.  
 lū.  
 lōhā.  
 banjh, bās.  
 bingā.  
 bakkhī.

vakṣaskāra.  
 vājra-  
 vaṇijja-  
 vaṇṭati  
 vatsā.  
 vadhū-  
 vandhyā-  
 vamrī-  
 vārga-  
 vartaka-  
 vartatē  
 vartīs-  
 vartman-  
 vartikā-  
 vardhati  
 vardhatē  
 vārdhra-  
 varṣa-  
 varṣati  
 valka-  
 valgā  
 valgū-  
 vallabha-  
 valli-  
 vāsa-  
 vahaṅgikā  
 vāgurā-  
 vāta-  
 vādya-  
 vādyate  
 vānara-  
 vāmana-  
 vārttā-  
 vārdala-  
 vāla-

bakhārā.  
 bajj.  
 ban<sup>a</sup>j.  
 baṇḍ<sup>a</sup>nā.  
 bacchā.  
 bahū.  
 banjh.  
 barmī?  
 bagg.  
 baṭērā.  
 baṭṭ<sup>a</sup>ṇa.  
 bāt.  
 batti.  
 baḍḍh<sup>a</sup>nā.  
 badhnā.  
 baddhī.  
 barhā.  
 barhnā.  
 bakk.  
 bāg.  
 baggā.  
 ballī.  
 bēl.  
 bāh.  
 bāihgī.  
 bair.  
 bau.  
 bājjā.  
 bajjanā.  
 bāndar.  
 baunā.  
 bāt.  
 baddal.  
 bāl.

vāṣpa-	blāph.	śaṅkhā-	saṅgh (†).
vimṣatī-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	bakhērnā.	śabda-	saddā.
vicchādayati	bachaunā.	śamba-	samm.
vitasti.	bitth.	śayyā	sēj, chēj.
vittā-	bit(t).	śarkarā	sakkar.
vidyūt-	bijj, bijlī.	śālka-	sakk.
vidhi-	bēhmātā.	śalya-	sall, sellā.
vinā-	bin(ā).	*śalyaka-	sāhiṅg.
vimdhāte	binnh <sup>a</sup> nā.	śaśā-	sahā.
viphala-	bēhlā.	śānti-	sād.
vibhīṭaka-	bahērā.	śāti-	sārhi.
vivāhā-	beāh.	śikya-	chikkā.
viśvānara-	basantar?	śikṣā	sikkh.
viśvāsa-	basāh.	śilā	sil.
viṣa-	bēh.	śītā-	ś.
viśamyate	bisamnā.	+kāla-	seāl.
viṣṭhā	biṭṭh.	śītala-	sillhā.
vismarati	bissarnā.	sunṭhi-	sunḍh.
vinā-	bīn.	śudhyate	sujjh <sup>a</sup> nā.
vīthi-	bihī.	śulba-	subb.
vīrā-	bīr.	śūska-	sukkhā.
vṛtti-	butti.		sukkā.
vṛddhi-	bāddhī?	śūnyā-	sunnā.
vṛścika-	bicchū.	śṛṅkhala-	suṅgal.
vedha-	bēh.	śṛṅga-	siṅg.
veṣṭa-	bēhrā.	śṛṅgōti	sun <sup>a</sup> nā.
vāira-	(Pkt. vāira-)	śekhara-	sēhrā.
	bair.	śaimbya-	sēm.
vairāgya-	barāg.	*śōdhi-	sūh.
vyāghrā-	bāgh.	śodhanī	sūhnī.
śaknōti		śōbhate	sohnā.
śakyatē	saknā.	śmaśāna-	masān.
śaṅkā.	saṅg.	śmāsrū	mucch.
śaṅkū-	sāg.		mass.

śyāmala-  
 śrāvaṇa-  
 śrēṣṭhin-  
 ślāghate  
 śvāśura-  
 śvaśrū  
 śvāsa-  
 ṣaṭ-  
 ṣaṅka-  
 ṣaṣṭi-  
 ṣoḍaśan-  
 saṅkuṭati  
 sajja  
 saṃjñā  
 sāktu-  
 sākthin-  
 saṅkucyate  
 satkārayati  
 sattvā-  
 satyā-  
 sant-  
 sandēśa-  
 sandhyā  
 sapātnī  
 sapāda-  
 saputra-  
 saptān-  
 saptati-  
 sambudhyati  
 sambhālayati  
 sarpā-  
 sarṣapa-  
 salavaṇa-  
 sāhatē  
 sāmśa-  
 sārḍha-

saulā.  
 saun.  
 seṭh.  
 srauhnā.  
 sauhrā.  
 sass.  
 sāh.  
 chē.  
 chikkā.  
 saṭṭh.  
 sōlā.  
 suṅgarṇā.  
 sajjā.  
 sain.  
 sattū.  
 satthal.  
 saṅgucānā.  
 sakārnā.  
 sat.  
 sacc.  
 dā.  
 sanēhā.  
 sanjh.  
 (H.) saut.  
 savā.  
 saut.  
 satt.  
 sattar.  
 samājhnā.  
 samhālnā.  
 sapp.  
 sarhō.  
 salūnā.  
 saihnā.  
 sājh.  
 sādḥ.

simhā-  
 siṅcati  
 siddha-  
 siddhrā-  
 sīdhyati  
 suptā-  
 suruṅgā  
 suvārṇa-  
 sūkarā-  
 sūci-  
 sūtra-  
 sūtrayate  
 sōma+vāra-  
 saubhāghya-  
 skandhā-  
 skambha-  
 stānā-  
 stabaka-  
 stambha-  
 stōkā-  
 sthāvira-  
 sthāgha-  
 sthāna-  
 sthāman-  
 sthālī  
 sthūlā-  
 snāti  
 snuṣā  
 snēha-  
 sphuṭyate  
 sphōṭayati  
 syālā-  
 svāpati  
 svarṇa-  
 svāmin-

sīh.  
 sinjanā.  
 siddhā.  
 sidhrā.  
 sijjhanā.  
 suttā.  
 surāg.  
 siūnā.  
 sūr.  
 sūi.  
 sūt.  
 sūtnā.  
 sūbār.  
 suhāg.  
 kannhā.  
 khambā.  
 than.  
 thabbā.  
 thammh(ā).  
 thōrā.  
 thērā.  
 thab.  
 thānī.  
 thāu.  
 thālī.  
 thullhā.  
 nhaunā.  
 nūh.  
 nēh.  
 phuṭṭānā.  
 phōrṇā.  
 sālā.  
 saunā.  
 suvārṇa.  
 sālī.

hamśa-  
haṭṭa-  
haḍḍa-  
haraṇā-  
haridrā-  
hala-  
hāsta-

hans.  
haṭṭ.  
haḍḍ.  
hiraṇ.  
halhdi.  
hal.  
hatth.

+tala-  
hastin-  
hārītaki-  
hāśya-  
huṇḍa-  
hrdaya-

(ha)thēlī.  
hātthī.  
haraṇ.  
hāśśā.  
huṇḍ, hunn.  
hīā.



**PART II.**

---

**A**

**LUDHIĀNĪ PHONETIC READER**

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(Thesis approved for the *Laura-Soames Prize for I'phonetics*  
by the *University College, London.*)



## PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

T. GRAHAME BAILEY,

*Reader in Hindi and Urdu,*

*University of London.*





# A

## LUDHIĀNĪ PHONETIC READER.

### INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābī Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

### Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*",<sup>1</sup> Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u ʌ ə

Diphthong: ea, eo, Ai, Ae, Ao, Au, Ua.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities".<sup>2</sup> In the accompanying diagram the thick dots represent the highest tongue-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

<sup>1</sup>. By M. V. Trefimov and D. Jones (Cambridge University Press) §§ 174-75.

<sup>2</sup>. **Ib.** § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, e.g., the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

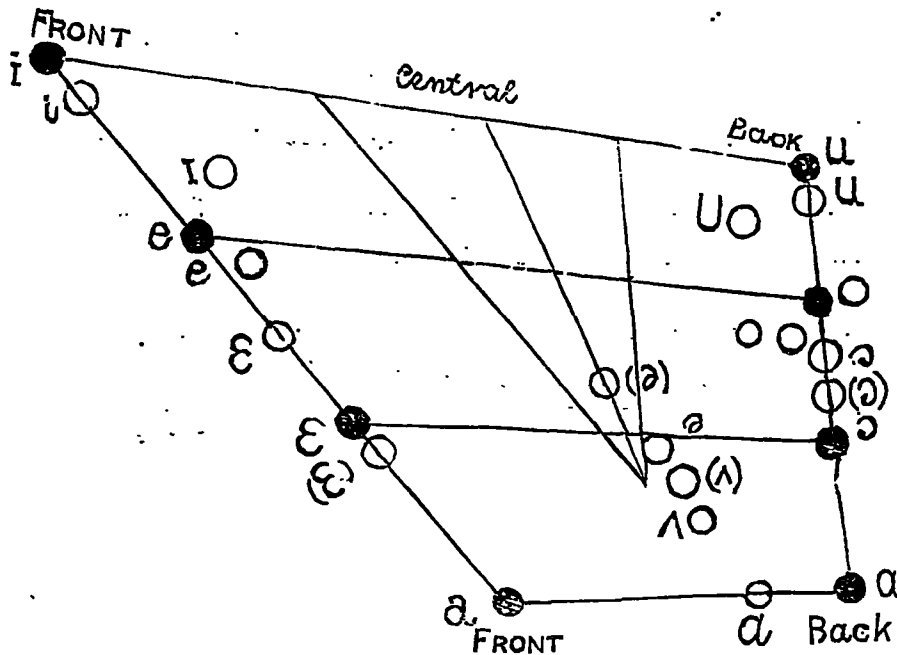


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

### Notes on the Ludhiānī Vowels.

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in 'heed' when the latter is not diphthongised.

8. [ĩ] is the nasalised form of the Ludhiānī [i].

9. [I] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.

10. [ĩ] is the nasalised form of the Ludhiānī [ɪ].

11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.

12. [ē] is the nasalised form of the Ludhiānī [e].

13. [ɛ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [Δɛ] when medial.

14. [(ɛ)] is a subsidiary member of [ɛ]- phoneme, and occurs in the diphthong [Δɛ] when final. It is opener than the cardinal.

vowel No. 3 but closer than the English vowel in 'hat'. Some speakers use this vowel alone where others use the diphthong [æɛ].

15. [Ē] and [(Ē)] are the nasalised forms of the Ludhiānī [ē] and [(ē)] respectively and are similarly used

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [Δɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ-]phoneme and occurs in the diphthong [Δɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [õ] and [(õ)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in 'pole'.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [u].

26. [u] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in 'soon' is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [u].

28. [Δ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(Δ)] is a subsidiary member of the [Δ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ɤ̃] and [(ɤ̃)] are the nasalised forms of the Ludhiānī [ɤ] and [(ɤ)] respectively and are similarly used.

32. [ə] is a little closer than [(ɤ)] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pət:ɤ) 'leaf', ('cəd:ər) 'sheet'.

33. [(ə)] is a subsidiary member of the ə-phoneme and is similar to the English sound of ə in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [ə̃] and [(ə̃)] are the nasalised forms of the Ludhiānī [ə] and [(ə)] respectively and are similarly used.

### The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (peɤ) 'fallen' but (peɤ:) 'cause to drink', (leɤ) 'taken' but (leɤ:) 'bring'.

37. In a nasal diphthong it is usually the final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. [eɤ]. Its initial and final elements are the same as the Ludhiānī [e] and [ɤ].

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<sup>1</sup>. See §§ 83—84.

39. [eã] is the nasal form of [ea].
40. [eo] – initial and final elements same as [e] and [o].
41. [eõ] – the nasal form of [eo].
42. [Ai]. Its initial element is the same as the subsidiary member of the Ludhiānī A-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [Aĩ] is the nasal form of [Ai].
44. [Aɛ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme. The final element is [ɛ] or [(ɛ)] as described above.
45. [Aẽ] is the nasal form of [Aɛ].
46. [Aɔ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Aõ] is the nasal form of [Aɔ].
48. [Au]. Its first element is the subsidiary member of the Ludhiānī A-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Aũ] is the nasal form of [Au].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [uã] is the nasal form of [ua].

### Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

	Bilabial.	Labio-Dental.	Dental.	Post-dental.	Alveolar.	Post-alveolar.	Palato-alveolar.	Palatal.	Velar.	Glottal.
Plosive —	p, ph, b		t, th, d			t, th, d			k, kh, g	
Affricate —							c, ch, j			
Nasal —	m		(n)		n	(n)	(n)	(ɲ)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						ɾ				
Fricative —	(f' v)	(f' v)	(θ ð)	s		(ʃ)	ʃ, (ç)	j	(x)	h

The symbols within brackets represent subsidiary members of phonemes.



**Plosives.**

53. The voiceless unaspirated plosives of Ludhiānī [p, t, ʈ, k] are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, ʈh, kh], however, are fully aspirated, i.e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, ɖ, g] are more fully voiced than in English.

54. [p, ph, b] -- the place of articulation as in the English Bilabial plosives.

55. [t, th, d] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [ʈ, ʈh, ɖ] are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.

57. [k, kh, g] -- the place of articulation as in English Velar plosives.

58. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kaʈ gea) but (laɡ, gea); (ɖaʈ ke) but (ruki ke); (be:c dɪ:tɔ) but [be:c, chəq:ea]

**Affricates.**

59. In pronouncing [c, ch, ʃ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

**Nasals.**

60. [m] as in English.

61. [n.] The chief member of this phoneme is formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English 'n'.

The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.

The second subsidiary member is a back variety used before post-alveolar plosives, and articulated at the same place as they.

The third subsidiary member is a palatalised variety used before [c, ch, j] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'ɲ'.

62. [ŋ] as the sound of ng in English word 'King.'

### **Lateral.**

63. [l] is nearly the same as the clear variety of [l] in 'black'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

### **Rolled and flapped.**

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word however, it may have more than one tap. [r] is always preceded and followed by a small vocalic sound.

65. [ɾ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives**.

### **Fricatives.**

67. [(v)] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [(F)] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [ð].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ʁ)] formed considerably behind the teeth-ridge is substituted for [r] before [n, l] or a dental plosive.

75. [J] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [j]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

### Assimilation.

The following cases of assimilation are to be found in Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ɪk gɪd:əɾ > ɪk<sub>ɹ</sub>gɪd:əɾ<sup>1</sup>

peo put dīā > peo put<sub>ɹ</sub> dīā

kad tō > kad<sub>ɹ</sub> tō

lāb: peā > lāb<sub>ɹ</sub> peā.

bac ja > bac<sub>ɹ</sub> ja.

78. (2) An unvoiced aspirated plosive after a short vowel, if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling [h] followed by a short stop of the same articulation *e.g.*

<sup>1</sup>. The sign ɹ means partly voiced, ɹ̥ means devoiced.

lakh ke > lahk ke  
 puc:h cuk:ea > puh- puc-?  
 gath top: karke  
 rath tō > raht tō  
 Ath tət:iā > Aht tət:iā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive<sup>1</sup>, *e.g.*

de:kh ke > de:x ke  
 de:kh da > de:xda  
 bu:th da > bu:θ ða (for [d] > [θ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, *e.g.*

de:kh khā > de:k khā  
 saõ:ph phək:i > saõ:p phək:i  
 sa:th thoṛa si > sa:t thoṛa si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, *e.g.*

ki hoëa > ki fioëa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

ədalət cə > ədaləc cə  
 kad Janə ɛ > kɔʃ Janə ɛ  
 kad cə:leə si > kɔc cə:leə si.

### Stress.

83. There is a feature of Ludhiānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

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1 This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tut:ea > ka:ht tut:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress mark preceding the syllable:

'tarkā 'seasoning'	tark'kā : 'get (a dish) seasoned'.
'suta 'attention'	su'ta : 'cause to be drawn out'.
'kālā 'thick clouds'	kā'lā : kəl-a : or k-əl-a : 'decrease'.
'rālā 'mixture'	rā'lā : 'cause to be mixed, mix'.
'pālā 'ladle'	pā'lā : 'cause to drink'.
'sasta 'cheap'	sas'ta : 'wait (a minute)'.
'phatka 'dashing, jerking'	phat'ka : 'cause to be dashed'.

### Length.

85. Length is a significant attribute of Ludhiānī speech. Four degrees of length are recognisable, *viz.*, very short, short, half-long and long, but in transcription the long sounds only are marked with [:], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, a, o, u]<sup>1</sup> are long in syllables closed by a short consonant, and in final positions, when stressed as in (bīn) 'flute', (dē'khā:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kāla) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:a) 'reed', (jānda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [~] placed over them as in (kēhā) 'said'.

87. (2) [i, u, ʌ] are short in stressed syllables open or closed by a short consonant as in (dīn) 'day', (pātā) 'clue'. In syllables closed by a long consonant or a group of equivalent length, [i] and [u] become very short as in (dīnda) 'giving', (dīli) 'Dellhi'. So is [u] in unstressed syllables whether open or closed (su'na:) 'relate', (mur'da:r) 'dead'. [ə] is always very short.

1 Including ɛ, ɔ when occurring as monophthongs.

88. (3) Diphthongs behave like [i e a o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra impulse on its last part. In transcription a long consonant is denoted by the length mark [:], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:—

sadda 'inviting'	səd:a 'invitation'
ʃiddi f. 'discussing'	ʃid:i adj. 'obstinate'
badda 'being made'	bənda 'slave'
ʃanda 'knowing'	ʃanda 'going'
din da 'of the day'	dinda 'giving'
hun da 'of now'	hunda 'being'
bun:da 'weaving'	bunda 'ear ornament'

### Tones.

91. Apart from sentence-intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazirabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī<sup>1</sup>.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [c] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

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1 Panjābī Phonetic Reader, 1914, p. XV.

tones and sometimes falls again about a tone''. There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [ˆ] placed over the vowel is uttered about a fifth (seven semi-tones) above the first note of the low rising tone. The voice generally falls about a tone from the highest tone''.

94. (3) In the combined tone the low rising tone always comes first.

95. The acoustic effect of tones (1) and (2) is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yuen Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York<sup>2</sup>. The last part of the Chinese third tone rises ~~much~~ higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, *e.g.*

average middle pitch	low-rising	high-falling	combined
koṛa 'whip'	k <sub>e</sub> oṛa 'horse'	kôṛa 'leper'	—
tōēa 'pit'	t <sub>e</sub> ōēa 'carried'	tôēa 'touched'	—
ka 'of'	k <sub>e</sub> a 'grass'.	kâ <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.	k <sub>e</sub> â 'grass'
mā 'mother'	—	mâ 'black bean'	—
caṛ 'hangnail'	c <sub>e</sub> aṛ 'fall'	câṛ 'rise'	—

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Melanges Vendryes* p. 58.

2. Lesson 2 of his "*Gramophone Course of the Chinese National Language*", Commercial Press, Shanghai.

## Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed<sup>1</sup>, e.g., 'gāda 'ass', (mā'lā:) 'boatman', (nā'khīd:) 'mean', (bāgri) 'trap'; ('p.āra) 'bundle' but (p.ā'ra:) 'cause to be filled', ('k.āta) 'thick clouds' but (k.ā'ta:) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (p.ā'rai) may be pronounced (p.ā'r.āi) or (pā'r.āi), (pā'r.āi) may be pronounced (p.ā'r.āi) or (p.ā'rāi).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint<sup>2</sup>.

100. When a high-tone syllable comes in an unstressed<sup>1</sup> position, especially in the vicinity of another high-tone syllable, it loses its high-pitch to a great extent, and may even sound to be of middle pitch. Thus in (ô kīda put: ə?) 'whose son is he?' (ô) or (kī-) may lose the high-tone if unstressed.

## Intonation.

101. Intonation is a significant element of speech in Ludhiānī. Thus [mm] pronounced in mid-falling tone means 'yes', in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling-rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

102. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied *i.e.* in plain statements, questions containing Interrogative words, requests, commands *e.t.c.* The second is used where something more is implied *i.e.* in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, etc.

1. See §§ 83–84.

2. See *Bulletin of the School of Oriental Studies, London*, Vol. IV pt. 1, p. 213.



103. *Plain Statements:—*

asi pmdə cəle ā  
(We are going to the village.)

munda hūnē gea ē  
(The boy has just gone.)

104. *Questions containing a specific interrogative word:—*

tera ki naō ē  
(What is your name?)

munda kithe gea?  
(Where has the boy gone?)

105. *Requests and Commands:—*

ƶara kalem dājo  
(Please give me the pen.)

thali ure kari  
(Pass the plate this side.)

106. *Incomplete Statement:—*

o:s ƶulahe de (of that weaver	do tēlā si   there were two daughters.	te rk put:      and one son   )
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107. *Questions requiring 'yes' or 'no' as their answer:—*

tusi dīlō ae āō?  
(Do you come from Dēlhi?)

tū babu da put ē?  
(Are you Bābū's son?)

108. *Surprise:—*

ec:ha (Hullo!	hūn. pañe baj gae?   Is it five o'clock now?)
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### Additional notes on the Ludhiānī sounds.

(*Arabic numerals refer to the paragraphs of the Reader*).


38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]<sup>1</sup>. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (i.e. **ੲ**). In rapid speech the diphthong may even become [Ja].

40a. The remarks about [ea] apply to [eo] also.

42a. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong [Ai] appear as [Aɛ].

48a. The same remarks as in [Ai] except that the older vowel-groups appear as [Aɔ].

50a. Some speakers begin the diphthong [ua] with an opener tongue-position.

58a. In intervocalic positions; [ph] and to  less extent [th, th.kh] are aspirated to a less degree and tend to become fricatives. Thus (sapha) 'turban' is often pronounced (saʃa).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (daʋa).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (i.e. sonant of **ੲ**) and [ɕ] respectively. Thus (raʃa) 'king' and (bə'cha:) 'spread' are often pronounced (raJ+a) and (be'ca).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name<sup>2</sup> of the

1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with e or I.

2. The native name of the Gurmukhi letter representing [k] is (kek:a) of that representing (kh) is (khə:khə) and so on.

Gurmukhi letters representing these sounds is (nən:a) and (nâna) pronounced with alveolar [n].

61b. Similar is the case with [ɲ], the Gurmukhī letter being called [ṢṣṢṣ:a].

61c. [ɲ] usually results from [i] followed by [e, a, o, u] when one or both of them is nasalised.

62a. [ŋ] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [əŋga].

64a. Some speakers with a speech defect use a fricative [t̪] instead of rolled [r]. That, however, is considered incorrect.

64b. [r] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [rara].

65a. [ɽ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (raɽa) or [râɽa].

66b. There is a number of words, however, in which [r] and [ɽ] come together, e.g. (kaɽa) 'hard', [kâɽɽ bâɽɽe] 'black and grey (hair)', (hâɽɽā) obl. pl. of (hâɽɽ) 'myrobalan' (khâɽɽa) 'rough-book' etc. Some speakers use a retroflex fricative variety [ɽ̠] instead of [r] which with [ɽ̠] gives the impression of a long [ɽ̠].

67a. [v] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [vava] or [vâva]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72a. [f, v, o, ɓ, x] and [ɕ] are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for [ph: b, th, d, kh] and [c(h)] respectively.

76a. [h] does not occur long or double except in (ohho) 'alas'! The name of the Gurmukhī symbol for this sound is [haha].

**Chief difficulties experienced by English speakers  
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [er, ou] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [er, ou] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [t̪h, d̪] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɽ] sound, while Ludhiānī speakers pronounce the [r] of English orthography everywhere as rolled [r̥].

**Length.**

85a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.<sup>1</sup> Length of a vowel in languages varies with its quality also.

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(1) See D. Jones 'Outlines of English Phonetics' §§ 537-57; Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of *Skrifter utgifna af K. Humanistiska Vetenskapssamfundet i Uppsala*

S5b. The absolute length of a short vowel in isolated words ranges between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. - A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal.\*

S5c. In connected speech the absolute length of a sound is considerably shortened.

S5d. Examples of the length of [i, u, ʌ and ə]

bik 'be sold'	10.0	hundredths of a second
bik:(ə) 'skin'	7.0	" "
'pit:a 'body, physique'	4.2	" "
un 'weave'	17.0	" "
u'na: 'cause to be woven'	8.0	" "
baɣ 'run, flow'	12.0	" "
baɣ:(ə) 'herd'	10.0	" "
'ʒaɣa 'face'	12.0	" "
'un:i 'nineteen'	4.0	" "
ʒaɣ:a 'personal name'	6.0	" "
bəʔ:a 'stone'	6.0	" "

S5e. Examples of the length of other vowels.

bi: 'seed'	40.0	hundredths of a second.
'pit:ha 'ground, pounded'	12.0	" "
sa:r 'essence'	39.5	" "
ma:n 'respect'	38.3	" "
'sara 'whole'	21.0	" "
'kana 'one-eyed'	22.2	" "
'kan:a 'reed'	11.5	" "
'ʒa:nda 'knowing'	31.0	" "
'ʒa:da 'going'	15.0	" "
'una 'deficient'	22.0	" "

\* These results were obtained from measurement of a large number of kymographic tracings.

bæ:d 'physician'	36.0	hundredths of a second.
'bæda 'promise'	22.5	"
kæ:d 'cowrie-shell'	37.0	"
'cæddā 'fourteen'	20.0	"
'mæd:a 'flour'	12.0	"
'kæd:a 'ornament of cowries'	11.5	"

85 f. Long vowels should be distinguished from double vowels which form separate syllables with a *diminution* between, e. g. in (t<sub>o</sub>.) 'wash thou', and (t<sub>oo</sub>) 'wash you', the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [o] is a single syllable.

89 a. Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 a. In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 b. Examples of the length of long and double consonants:—

ʃiddi f. 'discussing'	dd=29 hundredths of a second
ʃiddi adj. 'obstinate'	d: =21 " "

bun <sup>o</sup> da 'weaving'	u=9.1, n=18.3, d=4.5
bunda 'ear-ornament'	u=6.3, n=16.0, d=5.0

ʃa:nda 'knowing'	a:=31, n=11, d=8.5
ʃanda 'going'	a=15, n=16.5, d=5.0



# TEXTS.

	Page.
1. parja de p <sub>c</sub> ag. ( <i>The Fate of Subjects</i> )	— 178
2. khû da c <sub>c</sub> ag <sub>ra</sub> . ( <i>Dispute about a Well</i> )	— 180
3. peo put diã gəl:ã. ( <i>Conversation between Father and Son</i> )	— — — 182
4. sarbən p <sub>c</sub> agət di katha. ( <i>Story of Sarban, the Bhagat</i> )	— — — 184
5. gıd:ər gıdri te bəg <sub>c</sub> əa:r di katha. ( <i>Story of Jackal Jackaless and Wolf</i> )	— — — 188
6. rəpəj <sub>e</sub> lənē ən kə gita? ( <i>Will You Take Rupees or Gita?</i> )	— — — 190
7. po:stıã da c <sub>l</sub> ə:dri. ( <i>The Headman of Lazy Persons</i> )	— — — 192
8. jı-saɽea la:l. ( <i>The Ruby with a Burnt Heart</i> )	— 196
9. mədari bap <u>u</u> . ( <i>A Juggler Father</i> )	— 198
10. bəma:r rahi di kəhanı. ( <i>Story of a Sick Traveller</i> )	200
11. c <sub>e</sub> l <sub>e</sub> darji di kəhanı. ( <i>Story of a Foolish Tailor</i> )	202
12. ık sahuk <sub>a</sub> r te ôde k <sub>e</sub> oɽe. ( <i>A Merchant and his Horses</i> )	— — — 204
VOCABULARY	— — — 215



## TEXTS.

### 1. parjā de p̄ai:g

do p̄ai se || ôṇā tō | kuch k̄herab:i ho gai | e:s lai |  
 sarka:r nē | ôṇā nū | desankala de:tta|| pinqō | pan che  
 kō ba:t gae se | tā s̄an̄jə pae gai|| sarək de k̄ande |  
 ik ruk:h de:x ke | ôṇā nē k̄ēha | “c̄alo | ēde heṭhā  
 ra:t ka:t̄ə l̄əje||” p̄ā:J̄ē roṭā te | ôṇā nū nī:d nā ai |  
 tā ḡel:ā kar̄en lag:ə pae|| baṛe p̄ai nē k̄ēha | “je m̄āē  
 raja homā | tā parjā nū baṛa sukh d̄ēā”|| choṭ:e nē  
 k̄ēha | “je m̄āē raja homā | tā baṛa dukh d̄ēā”||

hōn rab de karne ki hoe | jis n̄eg:er de neṛe ô  
 baṭ:he si | ot:he da raja mar̄ gea | te ôde ula:d koi  
 nālī si|| naḡer de lok:ā nē | ral ke slā kit:i bai ‘hat:hi  
 s̄ēga:r ke chaḍ:ə d̄əj:e | jī nū ē apnī garden te  
 b̄etha lave | ose nū ap:ā raja b̄ena l̄əJ:e’|| jad  
 hat:hi cheḍ:ea | tā ôṇē n̄eg:er da tā koi a:dmī | apnī  
 garden te nā b̄ethaēa | par jad ô ôṇā p̄āJ̄:ā ko:l aēa |  
 tā ône choṭ:e p̄ai nū | garden te b̄etha lea|| lok:ā  
 nē c̄at: | ôde galc̄ə ha:r pa d̄it:e | er ô nū apnā raja  
 b̄ena lea|| hun ô l̄eḡ:a parjā nū dukh d̄ē:n | parjā da  
 nak:ə c̄ə dam a gea|| so:c so:c ke ôṇā nē k̄ēha—

# TRANSLATIONS.

## 1. The Fate of Subjects.

Two brothers were|| By them| some mischief was done | for this  
by Government| they | were transported|| From village | five, six  
Kos distance | they had gone|| then evening fell|| On the side of the road |  
seeing a tree | they said | "Come | under it let us pass the night"||  
On stones on the ground | they did not get sleep |  
so they began talking|| The elder brother said | "If I  
were king | then I shall give much comfort to the subjects"|| The younger  
said | "If I were king | then I shall give much trouble"||

Now as God would do it | the town near which  
they were sitting | the king thereof died | and he had no  
offspring|| The people of the town | assembling resolved | "Adorning  
an elephant, we should let him loose | whomsoever he takes  
on his neck | we should make him our king"|| When the  
elephant was let loose | no person of the town | he took  
on his neck | but when he came near the brothers |  
the younger brother he | took onto his neck|| The people  
at once | put garlands about his neck | and made him  
their king|| Now he began to give trouble to the subjects | the subjects  
were greatly harassed (*lit.* their breath came into the nose)|| After thinking

bai "êda baṛa p.aiē | calo ô de ko:l cəl:īje | ər ô nū kəl:e |  
pai ênū sām̃ave | sām̃:ū dukh nā dave" |

lok:ā de kahe | baṛa p.ai apnē choṭ:e p.ai ko:l  
aēa | ər ônū kλe:n ləg:ea | pai, "tet:ō parja baṛi dukhi ē |  
tū λen:ā dukh nā dē" || ē sun ke | choṭ:e p.ai nē jəva:b  
dīt:a | pai "dukh paonā tā | parja de p.a:g ce sa | mλē  
tλēn:ū pλel:ā i kλe:tta si | pai je mλē raja homā | tā parja  
nū baṛa dukh deā || je parja nē sukh paonā hunda |  
tā tū bi tā ko:l e baēt:ha si | hat:hi tλēn:ū garden te  
bēṭha laenda" ||

## 2. khû da cagṛa



kise a:dmi nē | apnī gali: cə khû lūaēa || sari gali  
nū panī p.arən da sukh ho gea || kuṇṇir magrō |  
khû vale di apnē gēmāṇḍi na:l ləṛai ho pai || e:spər  
ô nē gēmāṇḍi nū | panī p.arṇō mλnā kar dīt:a | hun  
gēmāṇḍi nū | baṛi muskəl ho gai || ē de:xke | ô nē khû  
mul lae lea | ər pλel:e malək nū | panī p.arṇō mλnā  
karetta ||

hun pλel:a malək bəki:l ko:l gea | ər puc:hea |  
bai "kimē mλēn:ū tā khû cō panī p.arṇa mīle | ər  
mere gēmāṇḍi nū nā mīle" || bəki:l nē kēha | "ē tā  
esa:n gal: ē | dāva kar de" || ēdalet cə bəki:l nē kēha | bai  
"ēnē khû bec:ea ē | panī nī bec:ea | panī ēda ē" || ēdalet  
nē ese t(ə)rā phλe:sla karetta || hun phe:r pλel:e malək

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

## 2. Dispute about a Well.

Some man | had a well dug (*lit.* attached) in his street|| This afforded facility of drawing water to the whole street|| After some time a quarrel arose between the owner of the well and his neighbour|| At this he his neighbour | prevented from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | he prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbor be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nē | apnē gəmānqi nū khû cō panī p<sub>c</sub>Arən tō ro:k dət:a||  
 hun ô gəmānqi bēki:l ko:l gea | ər kēha | bai  
 “māē tā khû e:s lai mul lea si | bai ēda malək ban ke |  
 māē a:p tā panī p<sub>c</sub>Arā ər p<sub>l</sub>ēl:e malək nū nā p<sub>c</sub>Arən deā||  
 m<sub>l</sub>ēn:ē rəpA:a bi .kharcea ər gal:a bi nā banī|| m<sub>l</sub>ē  
 c<sub>l</sub>onā ē | pai k<sub>i</sub>se t(ə)rā ədalet ē ph<sub>l</sub>ēs<sub>l</sub>a kare | bai  
 māē bi panī p<sub>c</sub>Arā | ər ē bi p<sub>c</sub>Are”|| bēki:l bol:ea |  
 “əc:ha, ed:ā i ho jau | tū dāva karde”|| ədalet cə bēki:l  
 nē kēha | pai “je khû de p<sub>l</sub>ēl:e malək nē | khû e  
 bec:ea ε | panī n<sub>l</sub>ī bec:ea | tā ēnū hukəm d<sub>i</sub>t:a jave |  
 pai khû cō apnā panī k<sub>l</sub>d:ə laue | n<sub>l</sub>hī tā khû dā  
 n<sub>l</sub>mā malək | das rəp<sub>l</sub>ē ro:j harja lau”|| ē sun ke  
 dohā nē s<sub>l</sub>ēa | bai khû cō sara panī k<sub>i</sub>s trā n<sub>l</sub>k:əl  
 sakda ε|| əkhi:r ōn:ā nē rajināmā kar lea | bai “ap:ā  
 domē panī p<sub>c</sub>Ar lea karīje | ədalet de ph<sub>l</sub>ē:sle tā | ese  
 trā hunde r<sub>l</sub>ē:nge”||

### 3. peo put dīā.gəl:ā

pěo—mulēa:!

put:—hā ji||

pěo—urē a bib:a||

put:—aēa ji | dəs:o ki k<sub>l</sub>ēnē ō!

pěo—tū A<sub>j</sub>:ə p<sub>l</sub>Arən gea si?

put:—ji hā | pər san:ū chu<sub>t</sub>:i chet:i m<sub>l</sub> gai||

pěo—əc:ha:! ki səbab chet:i chu<sub>t</sub>:i m<sub>l</sub> gai?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said |  
 "I indeed had bought the well | that becoming its owner |  
 I myself may draw water | and may not allow the former owner to do so ||  
 Although I spent the money | yet the thing did not turn out (i.e. I did not  
 succeed) : || I want | that the court may decide somehow | that  
 I also may draw water | and he too may do so || The pleader said |  
 "All right, thus it will be | Bring "a suit" || In court the pleader  
 said | "If the former owner of the well | had sold  
 the well alone | and not the water | then he may be ordered  
 to remove his water from the well | otherwise | the new owner  
 of the well | will charge ten rupees a day as rent" || Hearing this |  
 they both thought | "How can the whole water be removed  
 from the well?" || At last they made an agreement | "Let both  
 of us draw water | the decisions of the court indeed |  
 will go on in this very way" ||

### 3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir ||

Father—Come here darling ||

Son—Just coming sir. Please tell me | what you want to say ||

Father—Did you go to school this morning ?

Son—Yes sir. | but we were given leave earlier ||

Father—Is it ? | Why were you given leave earlier ?

put:—ji saḍ:a pād:a klēda si | pai apnē ba:ccha de  
put: jəm:əa e||

pěo—hā t̥hi:k e | mālē bi əkba:r cə p̆l̆rea si||  
əc:ha hōn tū ē das: | e pai aḷ: t̆l̆ē kam: ki kit:a||

put:—ji p̆l̆el:ā ta mālē apnī keta:b de do barke  
p̆l̆re | phe:r panj səva:l k̆eḍ:e sat: t̆ap:e baba  
ph̆eri:d de mū j̆ə:van:ī cet:e kit:e | odū p̆ic:he  
s̆aḍ:e pād:e nē sarbən p̆aḡet di katha  
sunai | phe:r san:ū chuṭ:i ho gai||

pěo—sarbən di katha taen:ū kaḥi kə l̆əg:i?

put:—ji baṭi sōnī||

pěo—əc:a pher māl̆ēn:ū bi suna||

put:—ji t̆h̆n t̆ā māl̆ē p̆ul:ə gea||

pěo—phe:r māl̆ē sunāmā?

put:—tusī suna deō t̆ā c̆əṅga i karō, n̆āhī t̆ā k̆āl  
nū san:ū ma:r pau||

pěo—l̆ae phe:r t̆ēā:n na:l sun||

#### 4. sarbən p̆aḡet di katha

raja jasr̆et da n̆āl̆ t̆ā suneā i hōnā ē|| ô ra:m  
c̆ender ji da pěo si|| ô nē apnī choṭ:i ranī de kahe  
ra:mc̆ender lachm̆en nū c̆l̆odā barsā da banoba:s de:tta,  
p̆er a:p ōn:ā de he:rbe cə mar gea|| maren l̆əg:e ô  
nē k̆ēha, pai “māl̆ēn:ū ik: rikhi nē s(e)ra:p dit:a si||  
ô de karke māl̆ēn:ū put:ā de h̆l̆oke marna pea|| gal:

Son—Sir our teacher says | that a son  
has been born to our king||

Father—Yes; you are right | I also had read in a paper||

Well, tell me now | what work you did to-day||

Son—Sir, At first I | read two pages of my book |  
then solved five sums | seven verses of Baba  
Farid were learnt by heart | After that  
our teacher | told us the story of Sarban Bhagat||

Then we were given leave||

Father—How did you find the story of Sarban ?

Son—Sir very interesting (*lit.* beautiful) ||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise |  
I shall get a beating to-morrow||

Father—There now ! Listen with attention||

#### 4. Story of Sarban, the Bhagat.

The name of King Jasrat (*Dasaratha*) | you must have heard|| He was  
the father of *Ramchandur*|| At the instance of his younger queen |  
to *Ramchandur* and Lachman | an exile for fourteen years he gave |  
but himself died of the anguish of separation from them|| When dying  
he said | “A sage had cursed me |  
on that account I | have had to die of separation from sons||





e:s t(ə)rā hoi|| pichli ju:n cə | mālēn:ū səkɑ:r khēlən  
 da bɑrɑ sālō:k si|| jis bɑn cə mālē | səkɑ:r khē:lda  
 hunda si | ot:he ɪk: rɪkhi rālēda si|| ō ər ōdi timī | ək:hā  
 tō ɛn:ē si|| ɔn:ā da ɪk: put: si | jida nālō sarbən si||  
 sarbən aprē mā pēo di | bɑrɪ lāe:l kardɑ si|| hōmesā  
 ɔn:ā nū blāēgi c bəhɑ: ke | mōd:e cək:i phirdɑ si|| ɪk:  
 pheri ɔn:ā nē kēhɑ | “sarbənā, san:ū lhēndɑ panī pēla:”||  
 ɔn:ā nū ɪk: ruk:h de hēthā bēthɑ: ke | sarbən nadi tō  
 panī lāe:n caleɑ geɑ||

lāe:ɔr mālē | ɪk: hɪrən de pɪc:he | pəɟ:ea jandɑ si||  
 hɪrən nē mālēn:ū qā. nā dɪ:ti | chek:ɔr meriā  
 ək:hā tō ho geɑ|| jad sarbən nē | panī pɑrən lai |  
 nadi c kɑrɑ qob:ea | tā mālēn:ū gɑɾgɑɾ di  
 əvɑ:ɟ ai|| mālē sāmjeɑ pɑi hɪrən bol:ea e|| cɑt: ōd:ər  
 bɑ:n mɑreɑ|| bɑ:n sarbən di chat:i cə ləg:ea | ər sarbən  
 nē ku:k mɑri | “hɑe mālē mɑr geɑ”|| ē sun ke | mālē  
 qɑreɑ | pɑi mɑrɑ bɑ:n tā kɪse ɑ:dmɪ de ləg:ea|| jad mālē  
 pɑ:s geɑ | tā dekh:ea | pɑi ē tā kɪse rɪkhi dɑ put: e||  
 mālē ōde plēiā cə jɑ dɪg peɑ | ər ō tō ɑpnī pɑl: bəkhsai||  
 phe:r mālēn:ē ōdi chat:i cō | bɑ:n kēd:ea|| tā ɔnē kēhɑ | ‘o:s  
 ruk:h de hēthā | mere ɛn:ē mā pēo bɑe:he ɛn|| mālē  
 ɔn:ā lai panī lāe:n ɑēɑ si|| hun tū | ā panī dɑ kɑrɑ  
 lɑe jɑ||. plēk:ā ɔn:ā nū panī pēlai | phe:r mɑrɑ hɑ:l  
 dəs:i’ || ē klēn sɑr | sarbən de prān nɪk:əl gɑe||

jad sarbən nū | panī lāe:n gɑe dɛr ho gɑi | ər mɔɾ

The thing happened thus|| In the last birth | I had a great fancy for hunting|| In the forest where I | used to go hunting | there lived a sage|| He and his wife | were blind of eyes|| They had a son | whose name was Sarban|| To his parents Sarban | used to do a great service|| Seating them in the slings of a pole he always | carried them on shoulders|| Once they said | 'O Sarban | give us cold water to drink' || Seating them under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running|| The deer did not allow me to overtake it | and at last became out of my sight|| When Sarban | to fill  with water immersed his pot into the stream | I heard  sound of gurgling|| I thought | the deer had made it|| At once I discharged an arrow in that direction|| The arrow struck into Sarban's chest | and Sarban gave out a cry : 'Alas I am dead' || Hearing this | I was frightened | that my arrow forsooth | had hit a human being|| When I went near | I saw | that it was indeed the son of a sage|| I fell down upon his feet | and had my fault forgiven by him|| Thereafter I from his chest | extracted the arrow|| Thereupon he said | 'Under that tree | my blind parents are sitting|| I had come to take water for them|| Now you | take this jar of water|| First let them drink water | and afterwards inform them of my condition' || Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nā aēa | tā ôde mā pēo kλē:n lēg:e | “ki sēbab? A  
 sarbən nū de:r lēg:i | suk:h hove” | Aen:ē cə | mere pλerā  
 da khar̥ka sunke | sλmje | pai sarbən a gea || puc:hən  
 lēg:e | ‘sarbənā A: de:r kJū lēg:i?’ || mλē cup: rēha | ər  
 panī da kəʃora əg:e karəttə || ô bolē jad tāī tū  
 ē nī dasda | pai A:ə tλen:ū de:r kJū hoi | Asī panī nλī  
 pinā || hūn mλēn:ū sara ha:l | das:ənā pea: || ô tā sunən sa:r |  
 lēg:e bərλa:p kərən ər bolē | pai ‘san:ū sarbən kole ləe  
 cal:’ || mλē ōn:ā nū | jɪt:he sarbən pea si | ləe aēa | phe:r  
 mλēn:ū kλē:n lēg:e | pai ‘ik: cɪta bənə:’ || jad mλē cɪta  
 bənəi tā | ô domē | sarbən nū god:i cə ləeke | cɪta cə blē  
 gəe | ər mλēn:ū kēha | pai “cɪta nū Ag: la de” || mλē Ag:  
 la dɪt:i || jad hoe | ōn:ā nē mλēn:ū sra:p dɪt:a | Akhe |  
 ‘he pap:i | jis trā Asī | put: de hλəke mare ā ese trā  
 tū bi put:ā de hλəke marē’ || so hun ē ra:mcəndər lachmən  
 da banoba:s | mλēn:ū ma:r ke chəq:u’’ ||

### 5. gɪd:əɽ, gɪdɽi te bəg:ēa:ɽ di katha.

kɪse jəŋgəl c | ik: dūŋgi khad: si | te ôda mū bəɽa  
 pəɽa si || ôde c ik gɪd:əɽ | te gɪdɽi rλēde se || ik: dɪn  
 ōn:ā nū tɪ lēg:i || gɪdɽi ne gɪd:əɽ nū kēha | “calo | nadi te  
 panī pɪ:n cəl:iJe’’ || gɪd:əɽ bolēā, | “ot:he tā bəg:ēa:ɽ  
 rλēda e || ô tā ap:ā nū kha lau’’ || gɪdɽi bol:i | “tū phɪkər  
 nā kar | mλē ot:he Ahi ji gal: bənamāgi | ji te ap:ā

come back | then his parents began to say | 'What is reason ? to-day it has taken Sarban long | may it be well *with him*' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban ! | why did it take you so long to-day?' | I kept silent | and held out the cup of water before *them*|| They said | 'Until you tell | why you took long to-day | we will not drink water'|| Now the whole story I was obliged to tell|| They forsooth immediately on hearing it | began to make lamentations | and said | 'Take us to Sarban'|| I then | where Sarban had been lying | brought|| Then they said to me | 'Make a pyre'|| When I had made the pyre | they both | taking Sarban into their lap | set it on the pyre | and said to me | 'Apply fire to the pyre'|| I applied fire to it|| When burning they | cursed me | saying 'O wicked ! Just as we | have died through separation from our son | in the like manner may you also | die through separation from your sons'|| So now this exile of *Ramchandar* and Lachman | will end in my death"||

### 5.—Story of Jackal, Jackaless and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow|| In it a jackal | and jackaless lived|| One day they felt thirsty|| The jackaless said to the jackal | "Come let us go to the stream to drink water"|| The jackal said | "There, forsooth, lives a wolf | he will indeed devour us"|| The jackaless said | "You need not be afraid | there I shall invent such a story | that we may


panī bi pi laj:ə | ər bəg-ēa:ɾ bi apā nū kuch nā kəhe''||  
 ē kʌe ke | don:ō | panī pi:n tur pae||

jad ō bəg-ēa:ɾ de nere pʌɔc:ə | tā gɪdɾi bol:i |  
 "gɪd:əɾa, mām:ē nū rā:m rā:m kar lae||" gɪd:əɾ  
 kʌen ləg:ēa | mera tā ti na:l sʌŋg(ə) suk:ea pea e |  
 bo:l nī hunda''|| gɪdɾi nē kēha | "phe:r panī kɪū nī  
 pi laenda''|| ē sun c.ʌt: gɪd:əɾ nē | rʌj: ke panī pi lea |  
 ər gɪdɾi nū kēha | "tū bi panī pi lae''||jad don:ō | panī  
 pi cuk:ie | tā gɪdɾi bəg-ēa:ɾ nū kʌe:n ləg:i | "mām:ā |  
 sad:ie do bəɾe ən|| gɪd:əɾ kʌēda e | 'domē mere ən' | mʌē  
 kʌēni ā domē mere ən''|| tū cal:ə ke | sad:a phʌe:sla  
 karde''|| bəg-ēa:ɾ nē soc:ēa | bai ēn:ā na:l ja ke | sarēā  
 nū kha laū|| ē so:c ke | ōn:ā de mʌgər ho lea|| jadō  
 ō tɪn:ē | gɪd:əɾ di khaɖ: te ae | tā gɪdɾi bol:i | "lae  
 mām:ā | tū ore khʌɾ | ʌsī bəc:ie lae aɬe''|| gɪd:əɾ gɪdɾi |  
 ʌpni khaɖ:əcə baɾ gʌe | bəg-ēa:ɾ bahər khʌɾa rēha||  
 kəɬi:kə mʌgrō gɪdɾi nē khaɖ:ə cō mū bahər kʌɖ:ə ke kēha |  
 "mām:ā | ʌsī tā ʌpnā ap:ie i rajināmā kar lea|| ik: bəc:a  
 mʌē lae lea | ik gɪd:əɾ nē|| hūa san:ū tet:ō | phʌe:sla  
 kəɾaɔ:n di lo:ɾ nī''|| ē sun bəg-ēa:ɾ sərmɪnde ho ke |  
 ʌpnē kəɾ muɾ aēa||

## 6. rəpəɬe ʌenē ən kə gita?

ik seɪth de | tɪn naɔk:ər si|| jad dəvali de dɪn |

drink water | and yet the wolf may not do us any harm"||  
Saying this | both | set off to drink water||

When they reached near the wolf | the jackaless said |  
"O. jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal  
replied | "My throat forsooth is dry with thirst |  
I cannot speak"|| The jackalsss said | "Then why do'nt you drink  
water?"|| Hearing this | the jackal at once | drank water to his heart's con-  
tent and said to the jackaless | "You also may drink water||" When both had  
drunk water | the jackaless said to the wolf | "Uncle, there are  
two cubs of ours|| The jackal says | 'Both are mine' | I  
say 'Both are mine'|| Coming there, you | make decision"||  
The wolf thought | "Going with them | I  all devour  
them all"|| Thus thinking | he walked along with them|| When they  
all three | came at the den of the jackal | the jackaless said | "Look  
uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless  
entered into their den | *and* the wolf remained standing outside||  
After some time | the jackaless | showing her face out of the den said |  
"Uncle | we ourselves forsooth have made a reconciliation|| I have taken  
one cub | the jackal has taken the other|| Now from you we  
do not want any decision"|| Hearing this | and becoming ashamed |  
the wolf came back to his abode ||

### 6.—Will you take Rupees or *Gita*?

A certain banker | had three servants || When on the day of Diwali |

ôñ:ã nũ enã:m dē:n læ:ea | tã ôñē pãj pãj rəpə:ã dīã |  
 tin: tærīã la læ:ã | ər gēb:ie | ik pot:hi gita di t,ar lai||  
 phe:r ik:(ə) naək:ər nũ bula ke :kēha | pai “tãē rəpə:ie  
 lænē en | kə gita?”|| ô bol:ea | “ji, mālē pãr:ea hoēa  
 tã hālē nī | gita læ ke ki karūga? | tusī mālē:nũ  
 rəpə:ie de deo”|| se:th nē ôñũ rəpə:ie de:tte||  
 phe:r duje naək:ər nũ sād:ea | ər puc:hea | bai “ tãē ki  
 lænã ε | rəpə:ie kə gita?”|| ô bol:ed | “ji mālē pãr:ea  
 hoēa tã hālē | pər mālē:nũ k,ar de t,andeã cə | gita pãr:en  
 da bē:l kīt:he|| je tusī mālē:nũ rəpə:ie damō | tã sã  
 kam: ão:ng,”|| ô nē bi rəpə:ie le læ | hun ti:je  
 naək:ər nĩ sād:ə ke puc:hea | bai “lālē:nũ ki loṛida ε?”||  
 ô bol:ea | “meri buḍ:i mã | ro:j thaəkər duare | gita  
 sunen jāndi ε|| je tusī mālē:nũ gita de deō | tã mālē mã  
 nũ | gita k,are suna dea karã|| ô nũ thaəkər duare ja:n  
 di khec:el nã karnī pau”|| ē sun ke | se:th nē  
 ô nũ gita phe:ra: diti | ər magrō panj rəpə:ie bi  
 de:tte|| jad o:s naək:ər nē | gita khôli | tã ôde cō | siunē  
 di mohər (or mō:r) nīk:eli|| ē de:x ke | duje naək:ər  
 sərminde ho gæ||

## 7. po:stīã da cão:dri.

ik raje nē dek:hea | pai “ho:r tã sare lok:ã de |  
 apnē apnē cão:dri en | pər po:stīã da koi cão:dri nī”||

he wanted to give them *customary* presents|| Then of five rupees each he made three piles | and in the centre | a copy of the *Gita* | he placed|| Then calling a servant he said | "Will you take rupees or *Gita*?"|| He replied | "Sir, I forsooth am not literate | what shall I do with the *Gita* ? | you may please give me rupees"|| The banker gave him rupees|| Then he called the second servant | and asked | "What do you want to take | rupees or *Gita* ? || He replied | "Sir, indeed I am literate | but amid domestic affairs | I cannot find time to read *Gita*|| If you give me rupees | they will serve a hundred purposes " || He also took rupees|| Now calling the third servant he asked | "What do you want ?" || He said | "Sir my old mother | daily to the temple | goes to hear the *Gita* recited|| If you give me *Gita* | then I to my mother | shall read out the *Gita* even at home|| Of going to the temple she will not have to take the trouble"|| Hearing this | the banker handed over the *Gita* to him and later gave him five rupees also|| When that servant | opened the *Gita* | then from it | came out a gold mohar|| Seeing this | the other servants were ashamed||

### 7.—The Headman of Lazy Persons.

A king saw | that all other people | had their own headman | but the lazy persons had none||



ô nê hukam dīṭa | pai "ēṭ:hā dīṭā de endar endar po:sti  
 apnā cāṭ:dri bēna: ke dārba:r' cā hajər karəm"||  
 po:stīā rē kaṭ:hə kit:a | :are kehən ləg:e | akhe—  
 "Aje tā Ṭṭ:h(ə) dīn pae ən | cāṭ:dri bēna lāmāge |  
 hūne ki kālī ē'"|| eṣe ṭ(ə)rā karde karde | Ṭṭ:h(ə) dīn  
 bīṭ gae|| raje nē phe:r hukam dīṭa | pai "je ēṭ:hā dīnā cā  
 cāṭ:dri nāhī bēnāḍge | tā māē sābūā nū kae:d kar lāū'"||  
 ē Ṭṭ:h(ə) dīn bi | aemō i lāṇ gae | po:stīā te cāṭ:dri nā  
 bāneā|| hūn raje nē sare po:sti kae:d kar lāe ər  
 kēha | pai "jēṭa sāb te bāṭa po:sti hau | ohi cāṭ:dri  
 sāmjea j'ū'"||

hūn raje po:sti apnō apnē hukie | te p-aṇṇ ər dōḍ:ēā de  
 peāṭe | lāe ke | a gae|| sēāṭ da si mēhīnā | p-ūṭē phu:s  
 bācha ke | lāmbe pae rahe | ər hukie p-ar ke pī:a lāg:ə pae||  
 hūn ik:ə po:sti nū jo ai ōṇgə, | ōḍa hukia gir peā | te phu:s  
 nū ag:ə lag gai|| haṭli haṭli phu:s ləg:ea jalən|| ē de:kh | ho:r  
 tā sare po:sti | ut:hə ke lām:ē ho gae | tīm: po:sti  
 baeṭ:he rahe|| ōn:ā cō ik: janā bol:ea, | "cālo bai | ap:ā  
 bi cāl:īle | ag:ə tā neṭe neṭe Ṭḍi jandi ē'"|| duṭa  
 kṭēda | "koi qar nī | Aje dā:r ē'"|| tiṭ:a bol:ea | "oe | cup: bi  
 karo | thūāṭ:ū gēṭā karde | aṭ:kəs nī ṭḍi'"|| raje  
 nē kēha | bai "ē sāb tō bāṭa po:sti ē|| Ṭṭ(ə) tō ē  
 po:stīā da cāṭ:dri hoēa."

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1. or dēlba:r.

2. or bēna:lāmāge.

He gave orders | that within eight days | lazy persons | electing their headman | should present him in the Court || Lazy persons had a meeting || All began to say | "There are still eight days | we shall elect our headman | there is no hurry now" || Acting in this way | the eight days were passed || The king again gave orders | "If you do not elect your headman within eight days | I shall imprison you all" || These eight days also | passed without result | The lazy persons could not elect their headman || Now the king imprisoned all the lazy persons | and said | "Whosoever is the laziest *of all* | will be regarded as headman" ||



Now all lazy persons | their pipes | and *cup* of *blang* and poppyheads | taking | came || Of winter it was the month | Spreading straw on the ground | they lay down | and filling their pipes began to smoke || Now that one of the lazy persons felt sleepiness | his pipe fell down | and caught fire || The straw began to burn slowly || Seeing this | all other lazy persons | rising up got aside || Three lazy persons remained sitting || One of them said | "Come friends | we also may go | Fire indeed nearer and nearer | is approaching" || The second said—"There is no fear | it is yet at a distance" || The third said | "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The king said | "He is the laziest of all || From to-day he has been made the headman of lazy persons" ||

## 8. ji-sarāa jā:l.

kame kamecār: nū | ik: pherl jā:l lōb:ea|| ō nō k  
da tōkṛa :āmja ke | apne khotē de gal lālkartia||  
kamecār nū | kite mitā lae:n dāreāḥ paṛ jana p  
dāreā de kṛoḍa | beṛi de:k ke | ōnō m(ə)lā nū puc:he  
pai “māēn:ū paṛ lōḡai ki lāḡa”|| m(ə)lā nū kho  
de ga: lālkada lā:l sōna lōḡea|| ōlō kēha |  
“maē telō | paesa tēka koch nī laenda|| tū māē  
ā: kane da tōkṛa de de”|| kamecār khus ho ge  
cāl: lā:l khō:l ke | m(ə)lā de hat:h phāṛaḥa|| aṛe m(ə)  
nō | lā:l nō būs na:l bān:ā lea||

hun bāpārī aḥa|| ōnō dek:hta pai būs na:l tā  
lā:l bōḡa hēa lāḡaḥa e|| je sēc:lō lā:l hoḥa | tā pai  
sa:l: saḥ rāpāl:ē da honā e|| ē so:c ke | m(ə)lā nū puc:he  
pai “būs na:l bōne:a hēa kane jēha | tāē bec:anā e  
māē lāēn:ū ḥda mul: | ik: rāpāl:ā dān:ā ē”|| m(ə)l  
nō kēha | “aho ji”|| rāpāl:ā lāe ke | lā:l bāpārī d  
hēval:ē ki:ā|| bāpārī nē aprō sehōr ja ke | lā:l di parāhl  
kārāi | tā ō sēc:i muc:i lā:l nīk:lēa|| bāpārī nē kār:ā  
cā lāpē:l ke | sō:ṛ:kha cā rak:hā cheḡea||

hun o:s sehōr de raje nū | lā:l di lōṛ paī||  
ōnō tēḡora pherea | pai jide jide pā lā:l ho:ā|| ō lāe ke  
mere ko:l ave|| sare jāori bace | apnē apnē lā:l lāe ke |

## 8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across"?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied | "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raje ko:l æe|| ô bəpəri bi æə|| raje nē sâbde la:l dek:he |  
 pər kɪse da la:l pəsɪnd nā æə|| pʰe:r bəpəri nū kēha |  
 bai “tū bi apna la:l dɔ:lha” || ô bol:ea | “ji pʰel:ā  
 mul:kar laɔ|| je thūaɖ:ə pəsɪnd au | lɛ ləɔ: | nāi nā sai”||  
 raje nē puc:hea | “ki mul: ɛ?” || ô bol:ea | “ji paɪj sɑɔ  
 rəpəɭ:ə”|| raje nē kēha, “æ:ha | je la:l hoə | tā mæ  
 tæni:ū | paɪj sɑɔ ruɔæ de dēāga” ||

hun jad bəpəri nē kəp:əɾa khôl:ea | tā ki de:ɪda  
 ɛ | pai êde c(ə) tā | suā di cuɭki rʌe gai || ô ləɖ:ea  
 ro:n | ækhe “hæ mere la:l nū ki hoə” ? || ê sun ke |  
 la:l gu:ɛ naɪ bol:ea | ækhe “tū ron:ā ɛ | mera tā ji saɾ  
 ke suā ho gea” || bəpəri nē puc:hea | “ô kɪk:ərā?” ||  
 la:l kʌe:n ləɖ:ea | “pʰel:ā mʌe kəm:ea:r nū ləb:ea | ô  
 nē mæni:ū khot:ə de gal bʌn:ə dɪt:ā || pʰe:r m(ə)lā  
 nē lea | ô nē bā:s na:l bʌn lea || ô te tʌē ɪk: rəpæ nū  
 mul lea | ər hun a tū mere | sare i paɪj sɑɔ rəpæ  
 mul mənɖ:ea || ê de:ɪke | mera ji saɾda kə rʌēda” ? ||

### 9. mədari bap:u.

kɪse hətmanīē da | kuɾi muɪɖa | mədari da təmas:ā  
 dek:hən gæ || kəɾ a ke | kuɾi bol:ɪ, | “bira | mədari  
 nē tā | baɾe sônē təmas:ə kit:ə | kade ô kəp:əɾe hethō |  
 seo kʌɖ:ə dənda si | kade əna:r | kade kus | te kade kus” ||

That merchant also came|| The king examined the rubies of all | but did not approve any one's|| He then said to the merchant | "You also show me your ruby"|| He replied | "Sir first settle the price|| If you like it | you may purchase it | otherwise not"|| The king said | "All right | if it were a ruby | to you I | shall pay five hundred rupees"||

Now when the merchant unwrapped the cloth | what he saw then was | that in it indeed | had been left a pinch of ashes|| He began to lament | saying "Alas ! what has become of my ruby " ? || Hearing this | the ruby said angrily | "You are weeping | my heart forsooth has burnt into ashes"|| The merchant quired | "How is this ? " || The ruby said | "First I was found by the potter | he tied me to the neck of his donkey|| Then the boatman took me | he fastened me to his bamboo|| From him you purchased me for a rupee | and now for me | you asked only five hundred rupees as price|| Seeing this | *tell me whether my heart should have burnt or remained ?* " ||

### 9. A Juggler Father.

Of a shopkeeper | the girl and boy | went to see the show | of a juggler|| Coming home | the girl said | "Brother | the juggler | forsooth | performed very wonderful tricks | Sometimes from | beneath the cloth | he produced an apple | sometimes a pomegranate|| sometimes one thing | and sometimes another"||

munḡa bol:ea | “mādari nō ki tāmās:e karnē ē | jēre  
 tāmās:e apnā bap:u | hēt:i te bāet:ha kardā e?” ||  
 kuṛi nō puc:hea | “ō kahe jāe?” || munḡa bol:ea |  
 “apni hēt:i ik p-andā pea ē || je koi | do rupae se:r  
 da k.ēo mangāda ē | tā bap:u ōde cō | do rupae se:r  
 da k.ēo kāḡ:ā dānda ē || je koi | qū:r rupae se:r da  
 menḡe | tā ose cō | qū:r rupae se:r da k.ēo kāḡ:ā dānda ē ||  
 p-amē koi keha i k.ēo menḡe | bap:u sāb tarā da k.ēo |  
 ose p-andā cō | kāḡ:ā dānda ē || hun tū das: | hae kē  
 nā bap:u da tāmās:a | mādari nalō bi sōna?” ||

#### 10. bāmār rahī di kōhanī.

kise thāḡ | bole māka:n cē | ik: a:dmi rāēda si ||  
 ō de ko:l | ik: rahī aēa || ōnē rahī nū puc:hea | bai  
 “tū kithe cā:ea ē?” || rahī nō kēha | “māē qa:kdār  
 ko:l jānā ē” || ō nē rahī nū roṭ:i puc:hi | er cār  
 roṭ:iā ōde aḡ:e rak:he dūt:iā | a:p kuch səlunā lāen  
 cā:ea gea || ō de səlunā lēāḡ:deā lēāḡ:deā | rābi nē  
 care roṭ:iā kha lāḡ:ā || ō phe:r ho:r roṭ:iā lāē:a gea | tā  
 on:ē circe | rahī nē sara səlunā kha chāḡ:ea || ō bēcara |  
 cār roṭ:iā rahk ke | phe:r ho:r səlunā lāē:n gea || jadō  
 muṛ ke aēa | tā dek:hea | pai e:s hājret nē | ē cār roṭ:iā  
 muka lāḡ:ā || e:stṛā karde karde | ō solā roṭ:iā kha gea

The boy replied | "What are the tricks performed by the juggler *as compared to those* that our father | does sitting at the shop?" || The girl enquired | "Of what kind are they?" || The boy said | "At our shop | there is lying a vessel|| If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for *ghee* worth one and a half rupees a seer | then *father* even from that | takes out *ghee* worth one and a half rupees a seer|| Whatever kind of ghee one may ask | of all kinds of ghee *our* father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler?"||

### 10. Story of a Sick Traveller

In some place | in a lonely house | there lived a man || To him | came a traveller|| He asked the traveller|| "Where are you going?"|| The traveller said | I am going to a doctor"|| He then invited the traveller to dinner | and placed four loaves before him | and himself went out to fetch some vegetable (*i.e.* curry)|| Before he returned with vegetable | the traveller had eaten up all the four loaves|| He then | returned to fetch more loaves | then in the meantime | the traveller ate up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable|| When he came back | he found | that the knave<sup>1</sup> | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

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<sup>1</sup>(lit, holy person)



chek:ər k.ər vələ nē | khěâṛa chad: dī:ta|| phe:r  
 ôde kolō puc:hea | pai “tū kēṛi gēle | hēki:m ko:l cē:lea  
 ē?”|| ônē kēha | “mālē koi ha:jmē di dāva | lā:na cē:lea  
 ē|| mālēn:ū p.ək:h bīrkul nī lag:ēdi”|| ô bol:ea | “jad tū  
 raji hoke muṛē | e:s rā nā āi||”

### 11. c.əl:ē dārji di kəhanī

ik: pāṛea hoēa dārji | kīse pinḡacə | kam:  
 kardā hunda si|| ik: dīn | ôde ko:l | o:s pinḡa da .mījā |  
 c.əg:a sēm:ən aēa|| dārji nē ônū huk:a phēṛaēa |  
 pai do sūtē la lave|| phe:r kēha | “nale huk:a pi |  
 te nale gal: suna”|| ô bol:ea | “\*khəlīṛa ji | mālē  
 ik: bārī əjā:ḡ gal: | ik kēta:b cə kāl: pāṛi si||  
 dīl:ī(J)ō mālē kēta:b mēgai | te ô de cə līkhea hoēa ē | pai  
 jīda sir choṭ:a | te dārī lēmbi hovə | ô c.əl:a hunda ē||  
 khabər nī ē gal: sac: ē kə c.uth”|| dārji nē kēhā |  
 “nā ji | ē gal: tā | koi nī nā mən:ən lēg:ea”|| khā:ṛ |  
 thoṛa cīr bāḡe ke | mījā apnē k.ər tur gea|| hun dārji  
 soc:ā cə pae gea|| ônū asəl c | e:s gal da bāṭa  
 phīkər si | pai ôdi dārī lēmbi si | te sir coṭ:a||  
 ô soc:ən lēg:ea | pai “mālē ki karā?”|| sir tā mera |  
 bārā nāī nā banən lēg:ea|| hā | iggal (īk gal) ho sakdi  
 ē | dārī kātər ke mālē jara nīk:ī kar sakda ē|| ese  
 khēa:l cə | kaṇci lēb:ən lēg:ea|| ô kīdre nā lēb:ī||

At last the owner of the house | gave up all thought of him|| Then he enquired from him | "For what reason | are you going to the physician?" || He replied | "Some medicine of digestion I | am going to get | for I do not have appetite at all|| He said | "When you come back after recovery | do not pass by this way"||

## 11. Story of a Foolish Tailor

A literate tailor | in some village | used to do his business|| One day | to him | the headman of that village | came to get his shirt sewn|| The tailor handed him the pipe | so that he may have two or three puffs | and then said | "Will you smoke you may also tell me some story"|| He replied | "O wretched Khalifa | a very strange thing I | read in a book yesterday || I had sent for the book from Delhi | and it is written therein | that whosoever has a small head | and a long beard | is *always* foolish || I do not know whether it is true or not"|| The tailor replied | "No Sir | this thing indeed | no one is going to believe"|| Well | after sitting for a short time | the headman went home|| Now the tailor was absorbed in thoughts|| In reality he | was much concerned at this | that his beard was long | but head was small|| He thought | "What should I do ? || My head indeed | cannot become bigger|| Of course one thing is possible | I can make my beard shorter by trimming it"|| In this very thought | he began to look for the scissors|| It could not be found anywhere||

əkhɪr ʌkke | ləcari na:l | ho:r əla:j so:ea|| diva ba:l  
 ke ʌpni dāri de neɾe ləanda|| khəb:ə ha:tʰ na:l dāri |  
 pha:ri | ər sə:ɾe ha:tʰ diva|| ōda matləb si | pai  
 ɟara:kə dāri chot:i ho ɟaə|| aɟ: ləɟ:ən sa:r | cheti  
 cheti hattāi pʌō:c ɟai|| ōnē ʌpnā hattā bəca lēa | ər  
 dāri chaɟ:ə dɪt:i|| sari dāri ɟal ɟai|| ōnū ba:ri sərəm ai |  
 ər khēa:l karən ləɟ:ea|| pai səc:i | muc:i ɟo kuch o:s  
 kəta:b cə lɪkhēa hoəa si | bɪkʊl thɪ:k si|| cəde cə ki  
 cəu:th ɛ | mʌē ba:ɾa cəʌ:kəpana kit:a||


12. ɪk: sahuka:r te ō de k'o:ɾə.

\*əmbə:ɾɪ sʌer c | ɪk: sahuka:r rʌēda si|| ō nū  
 khēa:l pʌɛ ɟea | pai "ɟe mʌē k'o:ɾa rək:hā | tā lo:k  
 meri ba:ri ɪɟ:ət karən ɟe"|| o:s thʌō sa:l de sa:l | ɪk:  
 pə:ri mela lag:əda ɛ|| pʌelā tā | ō mela c(ə) ɟa ke |  
 (or mela:ɟa ke) kɪn:a ɛɪr de:xda rēha | phe:r chek:əɾ |  
 ō nē | ɪk: sōni ər te:ɟ k'o:ɾi mʊl lai|| ran bəl:ō | ō kali  
 sɟā si | te cəl:ən nū | ha:va nalō bi te:ɟ|| dɪl tā ōda  
 ba:ɾa khus si|| ʌpnē sare ɟanuā na:l ōdi ɟal: karda  
 si | pai "cʌ:kə | meri k'o:ɾi de:kʰ lʌɛ | bā:va sōni ɛ"||

ɪk: dɪn | ōnū kɪte | bānde ɟanā peə|| səhɪs nū  
 sad:ə ke | ba:ri təɟi:d kit:i | pai "ēdi cəŋgi tərā rak:hi  
 karɪ|| kɪse o:pre a:dmɪ nū nā neɾe ʌō:n dāi"||  
 səhɪs bol:ea | "toba | ɟi|| məɟa:l ɛ | mʌē tā thūaɟ:ə

At last being tired | with helplessness | he thought of another remedy||  
 Lighting a lamp he brought it close to his beard|| He seized his beard with  
 the left hand | and the lamp with the right hand|| His object was | that  
 the beard may become a little shorter|| As soon as *the beard* caught fire  
 (lit. fire began) | it reached quickly upto the hand|| He forsooth saved his  
 hand | but let hold of the beard|| The whole of the beard was burnt ||  
 He felt greatly ashamed and began to think | that really | what was  
 written in the book | was quite correct|| There is no  
 doubt in it that I have committed a great folly" ||

## 12. A Merchant and His Horses



In the city of Amritsar | there lived a merchant || A thought  
 occurred to him | "If I keep a horse | people will  
 respect me very much"|| At that place | every year | a big  
 fair is held|| At first forsooth | going to the fair | he kept  
 looking for a long time | then finally he | purchased  
 a beautiful and fast mare|| As to colour | she was dark black |  
 and as to pace | *she was* faster even than wind|| He was indeed pleased  
 at heart|| To all his friends | he talked of her |  
 thus "Come! and see my mare | she is very beautiful" ||

One day | perchance he | had to go on a journey|| Calling the  
 groom | he enjoined on him | "Guard her very carefully ||  
 Do not allow any stranger to come near her"|| The groom  
 replied | "Good gracious Sir|| Is it possible *that one can harm her* | I forsooth

āḥ:n tāi | sālḥ:n bi nī ləg:ea'' || ē gal:ə sun ke | ō  
 lesən nū tɹ gea | te ligət lae ke | dūq:ə cə blə gea ||  
 ose gəq:i de neɹə | ɪk: ōda ja:r khâṛasi || səl:a:m  
 karke | puc:hən ləg:ea | pai "tū suk:h na:l | kɪ:the  
 cəl:ea ē'' || ō nē kēha | "gūjrāvale jānā ē'' || ō  
 bolea | "mālē tā \*bəjirabad jānā ē || calo phe:r  
 kəl:he bael:hie'' || ō nē kēha | "mālē tā əg:ə blə:t:ha ā'' ||  
 akhe "ē kīd:ər di gal: ē | lə:t:he a kə blə ja'' || khā:ər  
 klə sun ke | ō nū ose gəq:i cə bətha lea ||

rā cə gəl:i ləg:ə pae || ōda do:st ak:hən ləg:ea—  
 pai "toba, b | ΔJ: kāl da bāṛā khot:ā sa:nā ē || jəṛiā  
 gəl:ā hun liā ən | saq:ə mā pēɹ de bel:ə | kadi  
 nālī si hundə'' || "keho jāl:ā gəlā? koi əcaɹj gal:  
 hoi ē?'' || ō nē kēha | "lae bai | mālē taen:ū  
 bɪkul nāmī gal: | sənālōnā ē || \*bəl:u co:r di gal: tā  
 nālī nā sunī hōnī? || ō tā cori lai | ləq:ā masahur ho  
 gea ē | pai ki dəs:ā'' ||

sahukar nē puc:hea | "kīstrā di cori karda  
 ē''? || ō nē kēha | "chad:əda tā kīse tərā di bi  
 nālhi | par bləta saḍ:k | ləg:ə kəoɹə lae ja:n da ē'' ||

ē gal: sun ke | sahukar da tā trā nīkəl gea ||  
 puc:hən ləg:ea | "kɪ:the rālēda ē?'' || ō bolea | "kar  
 tā ō da \*harəɹ ē | pər cori səher cə bi blə:t karda ē'' |  
 sahukar bəcare da ranɣə pila ho gea || klən ləg:ea ||  
 "meri ɪk: kharīo sōnī kəoɹi | nāmī khəridi hoi ē ||

until you return | shall not even go to sleep" || Hearing this thing | he left for the station | and purchasing a ticket | got into an Inter-class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his || Greeting him | he enquired—"God bless you (lit. with welfare) | where are you going?" || He said | "I am going to Gujranwala" || He added | "I forsooth am going to Wazirabad | come then let us sit together" || He said | "I indeed have taken a seat in a front carriage" || "What does this mean? | come and take a seat here" || In short after some discussion | he made him to sit in that very carriage ||

On the way they began talking || His friend said | "Good gracious, friend | the age of now-a-days very bad || The things that are heard now | in the time of our parents | never happened" || "What kind of things? Has anything strange taken place?" || He replied | "Look friend | quite a new thing to you I | am going to relate || *I believe* you have not heard the story of Ballu thief || Have you? | For theft indeed he | has become so notorious | that I *don't know* what to say" ||


The merchant asked | "What kind of theft does he commit?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses ||

Hearing this thing | the merchant was startled (*lit.* his startledness went out) || He further asked | "Where does he live?" || He replied | "His home indeed is at Harar | but he often commits theft in the city itself" || The poor merchant's complexion turned pale || He said | "There is a very beautiful mare of mine | newly bought ||

kĩdre óda tã t-ěa:n nã kare?"|| óde do:st nē kēha |  
 pai "karda tã bl̥ota cho i e|| læq:a sčānā e | pai  
 ōnū sarčā de ut:hən bl̥et:hən da | pata r̥lēda e||  
 jad kise nē bānde jānā hunda e | tã bi ō pata la lēda  
 e|| phe:r p̥amē dm hove p̥amē rat | ō uq̥i:kda e  
 jad tãī .(jattāī) n̥l̥ok̥:ər nã s̥l̥ō l̥ē:n|| phe:r cup: cəpit̥a  
 əndər b̥aɽda e | ər r̥əs:a kh̥ō:l ke|| t̥əg̥e jã (Ja) k̥oɽe  
 nū l̥æ jānda e|| ō de do t̥in sat:hi bi ən | kise de  
 hat:h | kise du:r de p̥inq to:r d̥inda e | ər a:p bl̥et:ha |  
 t̥emas:a de:xda e"||

sahukar: b̥acara pea t̥arphe | par ki kare? |  
 qa:g-gaq̥i b̥l̥et:ha si | te gaq̥i nē 'l̥əh̥l̥o:r ja ke  
 kh̥l̥r̥nā si (kh̥l̥r̥nā si)|| kh̥l̥er̥ l̥ok̥:ha sukhal̥a | bel̥a  
 l̥āŋ g̥e|| 'l̥əh̥l̥o:r p̥l̥ō:c ke | c̥at̥: ut̥ər ge|| do k̥ante  
 uq̥i:knā p̥ēa | phe:r 'əmbərsar j̥a:n̥uoli gaq̥i m̥ili||  
 ō si lok̥əl | p̥l̥ōnē t̥in k̥ant̥ē c̥ə 'əmbərsar  
 p̥l̥ō:c̥i|| t̥esən t̥ō j̥ek̥:a kit̥a|| j̥ek̥:evale nū kēha |  
 pai k̥oɽa d̥ab̥ə ke n̥əth̥a|| k̥ar p̥l̥ō:c ke | k̥ā:l  
 na:l | dunā p̥aɽa d̥et̥a | te əndər b̥aɽe|| b̥aɽd̥ē sar |  
 t̥əbel̥e bal̥ n̥aɽər kit̥i | dek̥:h̥ēa pai kh̥al̥i e|| hun tã  
 kh̥l̥r̥ən di bi s̥et̥ēa nã r̥ahi|| p̥uc̥:hd̥ēa p̥uchd̥ēa  
 (p̥usd̥ēa) | m̥əlu:m hoea | pai ik̥: n̥l̥ok̥:ər roɽ̥i kh̥a:n  
 ge|| duɽ̥a bl̥et:ha k̥oɽi di rak̥:hi karda si||  
 ōdi j̥ara ʌk̥:h lag̥ gai|| bas: jad ʌg̥la n̥l̥ok̥:ər muɽ̥ ke  
 aēa | tã k̥l̥en l̥əg̥:ea | "ut̥:h oe ba m̥are|| k̥oɽi kit̥he e?"||

God forbid lest he thinks of her" || His friend said |  
 "This is exactly what he often does || He is so wise | that  
 about the actions of all he | keeps himself well-informed ||  
 When one has to go on a journey | he gets the news even  
 then || Then be it day or night | he waits  
 till all servants are asleep || Then he silently  
 enters in | and unfastening the rope | takes away the cattle or horse ||  
 He has two or three companions also | and through some  
 one | sends it to a distant village | and himself remaining  
 behind | enjoys the fun" ||

The poor merchant became very uneasy | but what d he do? ||  
 He was sitting in a mail train | which had to stop at Lahore ||  
 Well | somehow or other (*lit.* with difficulty or ease) the time  
 passed || Reaching Lahore | he at once got down || He had to wait two  
 hours | then he caught a train going to Amritsar ||  
 That was a local train | and reached Amritsar in two and three quarters  
 of hours || He hired a *yakka* at the station | and asked the driver  
 to urge on the horses || Reaching home | with haste | he  
 paid double the fare | and went inside || Immediately on entering |  
 he looked into the stable | and found that it was empty || Now  
 he had not left strength enough to stand even || On enquiring |  
 he learnt | that one of the servants had gone to take his  
 meal | the other was watching the mare || He  
 fell asleep for a while || In short when the first servant came  
 back | he said | "Get up O senseless one | where is the mare? ||



ho:r ki dəs:ənā si?|| ô da koi pata nī ləg:ea||  
 kɪn:a ɔ:r sahuka:r | puls kolō bi tɛla:s kərāōda rēha||  
 puləsvalēā nē kai a:dmīā nū pharēa bi | par kise  
 kolō cori da pata nā ləg:ēa||

k.ɔ:ɪ di cori da | sahuka:r nē ʌɛɖ:a gam kit:a |  
 pai sarēā nū jəki:n ho gea | hun ē nē jʃūde ji | kade  
 k.ɔ:ɪ nāī rək:hni | ər səci muc:ī ô nē ʌt:h das bāre  
 rək:hi bi nāhi|| ət:hā dasā bārēā magrō | phe:r ôdi  
 rək:hən di slā hoi|| ʌɛ:tki | ônē ɔ:t:a k.ɔ:ɪ | \*gʊɟrat:ō  
 mul lea|| ô bi maɟa nāī si|| ô de c(ə) phagət ʌn:ɪ  
 kasər si | jo ɟgi te gīj:ēa hoēa nāī si|| tā bi ônē kēha |  
 je do tm ɟɔɟage | tā ɟgīj:ə ɟau||

ɟad ônū ɟrēa | tā e:stɾā tɔrea | pai ɟānī sari um  
 eho kam: kardā rēha e|| sahuka:r bi klən ləg:ea | ē tā  
 cəŋga ma:l thēaēa|| ɪk: dɪn ô kise pɪnɖ | ʌpni sam:ī  
 kolō rəpə:ɛ lʌɛ:n gēa|| ɟandi pheri tā k.ɔ:ɪ thɪk gēa  
 si | pər ʌōde hoe | khabər nī | ô nū ki ho gēa | ɪk:ɔ  
 pheri mūjo:r nət:hən ɖʌɛ pea|| sahuka:r nē | sara  
 jo:r la ke | bag:ā khɪc:īā | pər k.ɔ:ɪ nā mən:ēā||  
 əkhi:r | rā de kēndɛ | bēg:ɪ ulta dɪt:ɪ|| sahuka:r te  
 səhi:s | sɪr p.ɔ:r ɖɪg pʌɛ|| ɟad ôn:ā nū surt ai | ɖɪgde  
 t.ʌēde hʌɔli hʌɔli | k.ɔ:r pʌō:ce|| tm: ət:hvare | mən:ɛā  
 te ləmbe pʌɛ rahe|| ô [k.ɔ:ɪ | kise ɟat: kol |  
 be:c dɪt:a||

phe:r bi ɪk: bari | ônē k.ɔ:ɪ mul lea | la:l

What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (lit. eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained (lit. accustomed) to draw a trap. Even then he thought | "If twice or thrice we yoke him | he will get accustomed"||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he | went to receive money from a debtor of his|| When going (i.e. on the way there) the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the horse upset the trap|| The merchant and the groom | fell down headlong|| When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home|| Three weeks they remained confined (lit. lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

rāṇḍa|| pāēla tā ô thi:k janda reha | māgrō ak:he  
 nālī si lag:da|| ōnū ik: cabək sava:r ko:l p-ej:ea | te  
 rəpāJ:e bi baṛe kharc kit:e|| ô de pic:hō  
 kuch thi:k turda rēha|| phe:r ô nū rəsāoli ho gai|| ik: ra:t  
 k.oṛa khəra:s cə rēha|| aḡle dīm jad səbe:r sa:r |  
 səhi:s ut:heā | tā ki de:xda ē pai k.oṛa marea pea ē||  
 ē de pic:hō | sahuka:r nē k.oṛa rək:hən | di sālō khād:i||

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colour || At first he used to go right | but later  
 he did not obey the orders || He sent him to a horse-trainer | and  
 spent a lot of money || After this he (*i. e.* horse) went right for  
 some time || Then a swelling appeared on him || One night  
 the horse remained in a mill || Next day early in the morning when |  
 the groom got up | he saw that the horse was dead ||  
 After this | the merchant | took an oath never to keep a horse ||

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# VOCABULARY.

The alphabetical order of the phonetic symbols is: ə, ʌ, ɑ, b, c, e, d, ɔ, e, ɛ, f, g, h, i, j, k, l, m, n, p, ɲ, o, p, r, ʃ, s, t, θ, t̪, u, v, x. The signs [ ~ ], [ ˙ ], [ ʌ ] and [ : ] do not affect the order.

əcarij *adj.* surprising

ec:ha *adj. m.* well, *interj.* all right, is it so?

ədalet *s. f.* Court of justice.

eg:a *s. m.* front, -e *adv.* in front

əjɬɛ:b *adj.* strange

əkba:r *s. m.* newspaper

əkhi:r *adv.* at last

əla:j *s. m.* remedy

\*əmbərsar *s. m.* Amritsar.

ən *v. III pl.* are

ən:a *adv. m.* blind

ən:a:m *s. m.* gift, present, prize

ən:a:r *s. m.* pomegranate

ənder *prep., adv.* in, inside

ər *conj.* and

əsa:n *adj.* easy

əthb(v)ara *s. m.* week (lit. 8 days).

əva:j *s. f.* sound, noise

ʌed:ər *adv.* on this side.

ʌeq:a *adj. m.* so big, so large

ʌemē *adv.* thus, so, in vain

ʌen:-a *adj. m.* so much.

—ec *adv.* in the meantime.

ʌet:he *adv.* here

ʌe:tki *adv.* this time

ʌg: *s. f.* fire

ʌgla *adj. m.* first

ʌj: *adv.* to-day;—kʌl: *adv.* now-a-days

ʌk: *v. i.* be tired

ʌk:h *s. f.* eye, *pl.* ək:hā

ʌkhe *conj.* that, saying

ʌɔ *v. II pl.* are

ʌək:hā *adj. m.* difficult

ʌo:n *inf.* of a 'come'

ʌo:nge *v. Fut. III pl.* they will come

ʌpn-ā *adj. m.* own

ʌsəl *s. m.* reality

ʌsī *pron.* (direct) we

ʌth *adj.* eight

a *v. i.* come

â *adj. pron.* this

a:dmi *s. m.* man

aēa *past tense from a* 'come'

aho *interj.* yes

akh *v. t.* tell

a:kha *s. m.* saying, advice

aɭ:e (from a) we may come.

a:lkəs *s. f.* drowsiness

a:p *pron.* self; ap:ā we

bəcā: *v. t.* save

bəc:a *s. m.* child

bəcāra *adj. m.* poor, helpless

bəcha: *v. t.* spread

bəgea:ɽ *s. m.* wolf

bəg:i *s. f.* trap, coach

bəha: *v. t.* cause to sit, seat.

\*bəjiraba:d *s. m.* Wazīrābād

bəjo:g *s. m.* separation  
 bəkh'sa: *r. t.* cause to be forgiven  
 bəki:l *s. m.* pleader  
 bəl:ō *prep.* from, with respect  
 to  
 \*bəl:u *s. m.* Ballū, the thief  
 bəma:r *adj.* sick  
 bə'na: *v. t.* make  
 bəpari *s. m.* merchant  
 bər'lə:p *s. m.* lamentation  
 bə'tha: *v. t.* cause to sit, seat  
 bacā *s. m.* child  
 blæ *v. i.* sit  
 blægi *s. f.* a pole with slings at  
 both ends for carrying loads  
 blæ:th *v. i.* sit  
 blæ:m *s. m.* thought, idea, fancy.  
 bai *conj.* = pai 'that'  
*interj.* Friend! brother!  
 bal *prep.* towards  
 1. ban *v. i.* become  
 2. ban *s. m.* forest  
 bān:(ə) *v. i.* bind  
 banōbā:s *s. m.* exile, banishment  
 blō:t *adj. adv.* much; also blōta  
 bāra *s. m.* year  
 barkā *s. m.* leaf, page  
 barəs *s. m.* year  
 bar *v. i.* enter  
 barā *adj. adv.* big, large; greatly  
 bas(:) *adv.* In short; enough  
 ba *s. f.* sense; — mareā *adj. m.*  
 senseless.  
 baba *s. m.* saint

bāba *interj.* welldone; *adv.* ex-  
 tremely  
 bā:cha *s. m.* king  
 ba:g *s. f.* rein  
 bahər *adv.* outside  
 ba:l *r. t.* light  
 ba:n *s. m.* arrow  
 bānd-a *s. m.* stranger; (journey?)  
 -e ja *v. i.* go abroad  
 bap:u *s. m.* father  
 ba:r *s. m.* day, time, turn; -i *s. f.*  
 turn, time.  
 bā:s *s. m.* bamboo  
 ba:t *s. s.* distance  
 be:c *r. t.* sell; be:ca: sold  
 be:l *s. m. f.* leisure  
 bel:a *s. m.* time  
 be:ri *s. f.* boat  
 bic(:) *prep.* in  
 birkul *adv.* at all, altogether  
 bi *adv.* even; also, too  
 bib:a *s. m.* darling, child  
 bīr *s. m.* brother  
 bi:t *v. i.* pass; with ja *id.*  
 bo:l *v. t.* speak; *s. m.* word, speech  
 būda *adj. m.* old, aged (f.-i)  
 bu'la: *v. t.* to call, summon  
 c(ə) *prep.* in, between  
 cəg:a *s. m.* shirt  
 cə:l:a *adj. m.* foolish  
 cənga *s. m.* good, well  
 cəpit:a *adv. m.* (word added to  
 cup:) silently.  
 cəgga *s. m.* quarrel, dispute.

cak: *v. t.* lift.  
 cal: *v. i.* walk, go, start.  
 c<sub>c</sub>al:(ə)pana  
 c<sub>c</sub>al:(ə)p(ə)na } *s.m.* foolishness.  
 caodā *adj.* fourteen.  
 cāo:dri *s. m.* headman.  
 caohā *adj. (obl. pl.)* all the four.  
 cāonā *I sing.* 'wishing' see cā.  
 c<sub>c</sub>at: *adv.* at once.  
 cā *v. t.* wish, desire.  
 cabek-sevār *s. m.* trainer of horses.  
 cār *adj.* four -e (*dir. pl.*) all four.  
 ce =(c+e) *prep.* in+even.  
 cetā *s. m.* memory  
 -e kār *v. t.* commit to memory.  
 chaq: *v. t.* leave.  
 chat:i *s. f.* chest, breast.  
 che *adj.* six.  
 chek:ər *adv.* at last, finally.  
 chet:i *adv.* soon, quickly, earlier.  
 cho:tā *adj. m.* small; younger.  
 chu:t:i *s. f.* leave.  
 cir *s. m.* delay, time.  
 cita *s. f.* pyre.  
 citā *adj. m.* white.  
 cō *prep.* from within, from among.  
 cor *s. m.* thief; -i *s. f.* theft.  
 cuk: *v. t.* lift; finish.  
 cup: *adj.* silent with cəpitā *adv.* *m.* silently.  
 cutki *s. f.* pinch.  
 c<sub>c</sub>u:th *adj. adv.* false; *s. m.* falsehood.

de:ke *v. I pl.* 'we may give' see de.  
 de'kha: *v. t.* show.  
 delil *s. f.* argument.  
 den:ā *I sing.* 'giving' see de.  
 denda *pres. part.* (from de) giving.  
 derba:r *s. m.* court.  
 dērea *s. m.* river.  
 dētā *past part.* (from de) given.  
 devali *s. f.* The Diwālī festival.  
 dab: *v. t.* press.  
 dāi *v. II Sing.* 'let thou give'.  
 dam *s. m.* breath.  
 darji *s. m.* tailor.  
 das *adj.* ten -ā *pl.*  
 das: *v. t.* tell.  
 dāva *s. f.* medicine.  
 da *prep.* of.  
 dārī *s. f.* beard.  
 dāva *s. m.* suit, case.  
 de *v. t.* give.  
 de:kh *v. t.* see.  
 de:r *s. f.* delay.  
 desenkala *s. m.* transportation, exile, banishment.  
 de:tta = de dētā.  
 dīl *s. m.* heart.  
 \*dīli *s. f.* Delhi.  
 dīn *s. m.* day.  
 dīnda *pres. part.* (from de) giving.  
 dītā *past part.* (from de) given.



*diva s. m.* lamp.

*do adj.* two; *-hā obl. pl.*;

*-mō (dir. pl.) both, also don:ō.*

*do:st s. m.* friend.

*dukh s. m.* trouble, inconvenience.

*dukhi adj.* distressed, troubled.

*duj:a adj. m.* second.

*dunā adj. m.* double.

*du:r adj.* distant; *s. m f.*  
distance.

*q̄læ v. i.* be engaged, begin

*q̄ar s. m.* fear; *v. i.* fear, be  
afraid.

*q̄ā s. m. f.* overtaking, catching.

*q̄ā de v. i.* overtaken, be  
caught.

*q̄a:k s. f.* mail (letter).

*q̄a:kdær s. m.* doctor, physician.

*q̄ig v. i.* fall.

*q̄o:b v. t.* immerse, dip.

*q̄oq:a s. m.* poppy-head.

*q̄ûd:a s. m.* (lit. 1½ time) Inter-  
mediate compartment of a  
railway carriage.

*q̄ûnga adj. m.* deep.

*q̄û:r adj.* one and a half.

*e adv.* even, only (used as  
suffix).

*ê pron.* this.

*ed:ā adv.* in this way.

*eho pron.* this very, this same.

*e:s pron. obl. sing. of ê.*

*ε v. III sing. (from ho) is.*

*ē v. II, I, sing. (from ho); art,*  
am.

*gōb:a s. m.* centre.

*gāq:i s. f.* carriage, train.

*gāl:ī adv.* in talk.

*gāmānq:i s. m.* neighbour.

*gāl s. m.* neck, throat.

*gāl: s. f.* thing, matter, affair.

*gāl:ī s. f.* street.

*gam s. m.* sorrow.

*gārden s, f.* neck.

*gārgar s. m. f.* gurgling noise.

*geo past part. (from ja) gone.*

*gīd:ær s. m.* jackal.

*gīd:rī s. f.* jackless.

*gīj: v. i.* be accustomed.

*gār v. i.* fall.

*\*gita s. f.* The Bhagvad Gītā.

*god:i s. f.* lap.

*\*guj:rāt s. f.* Gujrat.

*\*gūjrāvāla s. m.* Gujranwala.

*gus:a s. m.* anger.

*hāk:i:m s. m.* physician.

*hemesā adv.* always.

*hēt:i s. f.* shop.

*hēt:mānīā s. m.* shopkeeper.

*həvāl:ē adv.* in care (of)

with *KAR v. t.* hand over.

1. *hæ interj.* alas!

2. *hæ emphat. form of ε = is.*

*hæē emphat. of Δε am.*

*hāj:rēt s. m.* knave (lit. holy  
person).

*hāoka s. m.* deep sigh; bereave-  
ment.

**haoli** *adv.* slowly.  
**harəɽ** *s. m.* name of a village.  
**harja** *s. m.* compensation, damage.  
**hath** *s. m.* hand; *prep.* through.  
**hava** *s. f.* air, wind.  
**hā** *adv. interj.* yes.  
**hajər** *adj.* present.  
**hajmā** *s. m.* digestion.  
**həl** *s. m.* matter, condition.  
**hər** *s. m.* wreath, garland.  
**hat:hi** *s. m.* elephant.  
**he** *interj., particle of address* o.  
**he:rba** *s. m.* separation.  
**he:th** *prep., adv.* below, under.  
**hethā** *prep. adv.* below, under.  
**hīrən** *s. m.* deer.  
**ho** *v. i.* become.  
**hoēa** *past part.* of **ho** become.  
**homā** *I sing.* I may become.  
**ho:r** *adj.* more, other.  
**hukəm** *s. m.* order.  
**huk:a** *s. m.* pipe, hubble-bubble  
**hun** *adv.* now; **-ē** *adv.* just now  
**ɽ:ət** *s. f.* respect, honour  
**ɽk:** *adj.* one; **-o pheri** *adv.* all of a sudden; **-pheri** *adv.* once  
**i** *emph. particle* self, same, even  
**ɽək:a** *s. m.* two-wheeled conveyance  
**ɽeki:n** *s. m.* belief  
**ɽəŋgəl** *s. m.* forest

**ɽəva:b** *s. m.* answer, reply  
**ɽad** *adv.* when  
**ɽal** *v. i.* burn, be (burnt)  
**ɽam:** *v. i.* be born  
**ɽana** *s. m.* man, person  
**ɽāɽi** *s. m.* jeweller  
**-baca** *s. m.* son of a jeweller  
**ɽara** *adj. adv.* little  
**\*ɽasrət** *s. m.* Daśaratha, father of Rāma  
**ɽat:** *s. m.* Jat, person of Jat tribe  
**ɽa** *v. i.* go  
**ɽanda** *pres. part.* (from **ɽa**) going  
**ɽānī** *conj.* as if  
**ɽanū** *s. m.* acquaintance, friend  
**ɽe** *conj.* if  
**ɽēha** *adj. m.* like, similar  
**ɽēɽa** *pron. rel. (dir. sing.)* who, whoever  
**ɽis** *pron. rel. (obl. sing.)* whom  
**ɽi:he** *adv. rel.* where  
 1. **ɽi** *particle of respect* sir; respected  
 2. **ɽi** *s. m.* heart, mind  
 3. **ɽi** *adj. f.* from **ɽea=ɽēhea**  
**ɽi** *pron. rel. (obl. sing.)* whom  
**ɽiūde** **ɽi** *adv.* in life  
**ɽo** *adv.* when, that  
**ɽo:r** *s. m.* strength, power  
**ɽo:ɽ** *v. t.* yoke, harness  
**ɽu:n** *s. f.* birth, life  
**ɽa** *conj.* = **ɽā** or  
**ɽa:r** *s. m.* friend

1. *kə conj.* or
2. *kə adv.* about
- kəhanī s. f.* story, tale
- kə'le (I pl. from kḷe)* we may say
- kə'la adj. adv. m.* alone, lonely
- kəmə'ar s. m.* potter
- kāṇḍa s. m.* edge, side, bank
- kə'anta s. m.* hour
- kəp'ara s. m.* cloth
- kə'ra: v. t.* cause to be done
- kəta'b s. f.* book
- kə'tha adj. adv. m.* together, united
- kə'tora s. m.* metallic cup
- kad adv. int.* when?
- e adv. indef.* ever, at any time
- kāḍ: v. t.* turn out, take out, solve
- kḷe v. t.* tell, say
- sun ke* after persuasion
- kā'e:d s. f.* imprisonment
- kā'enci s. t.* pair of scissors
- kāhi (f. of kēha)* how?, of what sort?
- kə'al: v. t.* send
- kāl: adv., s. f.* yesterday; to-morrow
- kām: s. m.* work
- kānc s. m.* crystal, glass
- kar v. t.* do
- kə'ar s. m.* house *adv.* at home
- karə'tta = kar dət'a*
- karke prep.* by reason of
- kə'ra s. m.* pot, vessel

- kə'ri s. f.* 24 minutes
- kasər s. f.* defect
- katər v. t.* cut, trim
- katha s. f.* story, tale
- kat: v. t.* cut
- kat'h s. m.* meeting
- kā:l s. f.* haste, hurry
- kala adj. m.* black
- kāli s. f.* hurry
- kālja s. m.* heart
- ke sign of gerundial participle*
1. *kēha adj. inter. m.* of what kind?
2. *kēha past tense of kḷe*
- kə'o s. m.* clarified butter, ghee
- kēra pron. inter. (dir. sing.)* who? which?
- kəb'a adj. m.* left, not right
- \*khəlipha s. m. (lit. Caliph)* common title for a barber, tailor etc.
- kərab'i s. f.* mischief, fault
- kəra's s. m.* flour-mill
- kəri:d v. t.* purchase
- khabər s. f.* news
- nī* no news: no one knows
- khaḍ: s. f.* cavern
- kha'e:r interj.* well!
- khar(ə)c v. t.* spend
- khara adj. m.* good, excellent
- khāṛ v. i.* stand
- kharka s. m.* noise
- kha v. t.* eat
- khāl:i adj.* empty

khea:l s. m. thought  
 kheâra s. m. pursuit, thought  
 khec:el s. f. trouble  
 khê:l v. t. play  
 khic: v. t. draw, pull  
 khô:l v. t. open, unfasten  
 khot:a s. m. donkey  
 khot:a adj. m. bad  
 khus adj. pleased  
 khû s. m. well  
 kîd:er adv. inter. in what direction? whither?  
 kîk:erâ adv. inter. how?  
 kîmê adv. inter. how?  
 kîm:â anv. how much? good deal  
 kîse pron. indef. (obl. sing.)  
 some  
 kîst(ə)râ adv. inter. how?  
 kite adv. indef. somewhere,  
 once  
 kît:he adv. inter. where?  
 kî pron. inter. what?  
 kit:a past. part. (from kar)  
 done  
 kîjû adv, inter. why?  
 koi pron. indef. (dir.) any one,  
 some  
 ko:l prep. near  
 kœra s. m. horse  
 kœri s. f. mare  
 kuch, kuç pron. indef. anything  
 kuři s. f. girl  
 kus pron. indef. anything  
 ku:k s. f. cry—mar v. i. shriek,  
 cry

læcari s. f. helplessness  
 læg:a: v. t. cause to pass or  
 cross  
 \*læhaor s. m. Lahore  
 læje I pl. (from læ) we may  
 take  
 læmba adj. m long  
 læpe:t v. t. wrap, roll  
 lærai s. f. quarrel  
 læb: v. t. find, search  
 \*læchmən s. m. Lachman, Rāma's  
 brother  
 læ v. t. take; interj. lo! look!  
 —phe:r interj. look! behold  
 læg: v. i. attack, begin  
 læi prep. for  
 læmāge I pl. (from læ)  
 we shall take  
 læng v. i. pass, go by  
 læt(ə)k v. i. hang  
 læve III sing. (from læ) he  
 may take  
 læ:l s. m ruby; adj. red  
 læ:m } adv. aside  
 læm:ē }  
 læa:n infinitive from læa  
 læa: v. t. bring, fetch  
 lækh v. t. write  
 læ:k s. m. people  
 lækəl adj. local (train), slow  
 læ:r s. f. need  
 lærida pres. pass. part. (from  
 læ:r) is needed  
 læa: v. t. cause to be applied,  
 cause to be dug (well etc.)

mādari *s. m.* juggler  
 mēga: *v. t.* send for  
 mēhin:a *s. m.* month  
 mējai:l *s. f.* strength, power  
 —e is it possible?  
 mēka:n *s. m.* house  
 m(ə)'lā: *s. m.* boatman  
 mēlu:m *adj.* known  
 mēnja *s. m.* bedstead  
 mē *pron. I*  
 mālē *pron. emph. I (used before bi*  
 magər *prep. after.*  
 maḡrō *adv. after wards.*  
 mān: *v. t.* obey  
 mānū *adj. prohibited, prevented.*  
 māṅg *v. t. a-*  
 mar *v. i. die.*  
 masahu:r *adj. famous, notorious.*  
 matlēb *s. m. object.*  
 mā *s. . mother.*  
 — peo *s. m. parents.*  
 malək *s. m. owner.*  
 mām:ā *s. m. maternal uncle.*  
 mā:r *s. f. beating; v. t. beat,*  
 kill, shoot.  
 maṛa *adj. m. bad.*  
 mel:a *s. m. fair.*  
 mera *pron. adj. m. my, mine.*  
 mri *v. i. meet, be allowed.*  
 mri:i *s. f. earth.*  
 mīlā *s. m. headman; priest.*  
 mōd:ā *s. m. shoulder.*  
 mōd:ē *adv. on shoulders.*  
 mohər } *s. f. gold coin, mohar.*  
 mō:r }

muc:ī *word used after sēc:ī.*  
 mu'ka: *v. t. finish.*  
 mul: *s. m. price.*  
 munda *s. m. boy.*  
 muṛ *v. i. return.*  
 muskel *s. f. difficulty.*  
 mû *s. m. mouth, face.*  
 —jəuan:ī *adv. by heart (lit. by mouth and tongue).*  
 —jo:r *adv. (lit. hard-mouthed) headstrong.*  
 \*mula *s. m. personal name.*  
 nēḡ:ər *s. m. town.*  
 nē'tha: *v. t. cause to run.*  
 naḍi *s. f. stream, river.*  
 naḡər *s. m. town.*  
 nāhī } *adv. not.*  
 nālī }  
 naḡər *s. f. sight*  
 nak: *s. m. nose*  
 nāmā *adj. m. new*  
 nālō *s. m. name*  
 naok:ər *s. m. servant*  
 na:l *prep. with; —e adv. also;*  
 —ō *prep. than*  
 nē *postposition of the Agent case*  
 neṛe *adv. prep. near*  
 nīk:əl } *v. i. go out*  
 nīk:əl }  
 nīk:a *adj. m. small*  
 nī *adv. not*  
 nī:d *s. f. sleep*  
 nū *postposition of the Accusative and Dative case*  
 o *emphat. particle (added to*

*other nn. and adjj.) even, indeed*

*ô pron. he, that*

*ôd'ær adv. in that direction*

*odû pîc'he adv. after that*

*oe particle of addressing inferior. Sirrah*

*ôl'a s. m. screen, cover*

*ôl'e adv. out of sight, hidden from*

*opra adj. m. strange, unknown*

*o's pron. (obl. sing.) he, that*

*ot'he adv. there*

*pə'la: v. t. cause to drink*

*pər unstressed form of par*

*pəsind adj. liked, approved*

*pæ v. i. fall, lie down*

*pāēda s. m. distance, journey*

*pāel'a adj. m. first, former*

*pāel'ā adv. at first*

*pæ'r s. m. foot*

*pæsa s. m. pice, farthing*

*pagət s. m. devotee, saint*

*p'ai conj. that, so that*

*pā unstressed form of panj*

*p'aj v. i. run*

*panj adj. five*

*p'ang s. f. an intoxicating drug*

*pāō:c v. i. arrive*

1. *pāōnā adj. m. three quarters*

2. *pāōnā inf. of pa to get*

*par prep. upon; conj. but*

*p'ar v. t. fill, draw (water).*

*parəkh s. f. examination*

*parja s. f. subjects*

*b'arnō abl. of p'arən from drawing (water)*

*pâr v. t. read*

*pata s. m. trace, clue; knowledge*

*pa v. t. put*

*pâ prep. with, near*

*pād'a s. m. teacher*

*p'and'a s. m. vessel*

*p'ad'g s. m. fate*

*p'ai s. m. brother*

*p'ājā obl. pl. of p'ai*

*p'al s. f. search*

*p amē } conj. whether  
p'amō }*

*pavī s. m. water*

*pap'i s. m. sinne, wicked*

*par prep. adv. loss*

*p'ar prep. on (sirp'ar)*

*p'ara s. m. hire, fare*

*pā's prep. adv. near*

*pea past part. (of pæ) fallen*

*peal'a s. m. cup*

*peo s. m. father*

*phə'ra: v. t. hand over*

*phər'id s. m. name of a Muhammadan saint*

*phæ:sla s. m. decision, division*

*phagət adv. merely*

*phar v. t. catch, arrest*

*pher'ad. again v. i. turn, revolve*

*pheri s. f. a time, turn*

*phikər s. m. sorrow*

*phir v. i. wander*

*phu's s. m. straw*

pic:ha *s. m.* hind, back  
 pic:ae *adv. prep.* behind, after  
 pic:la *adj. m.* last  
 pic:hō *adv.* afterwards  
 pinq *s. m.* village  
 pi *v. t.* drink  
 pila *adj. m.* yellow, pale  
 pi:ra *adj. m.* tight, narrow  
 po:sti *a. s. m.* lazy (person) *lit.*  
     one who is addicted to take  
     an infusion of poppy-heads.  
 pot:hi *s. f.* book.  
 pra:n *s. m.* life  
 puc:h *v. t.* ask, enquire  
 puc:h *s. f.* hunger  
 p<sup>o</sup>ul: *s. f.* error fault *v. i.* for-  
     get  
 pul(ə)s *s. f.* police officer  
     —*vala s. m.* police officer  
 put: *s. m.* son  
 p<sup>o</sup>ūlē *adv.* on the ground  
 rapa:ā *s. m.* rupee, money  
 rəsoli *s. f.* swelling  
 rəs:ā *s. m.* rope  
 rab: *s. m.* God  
 rāe *v. i.* live, remain  
 raj: *v. i.* be satisfied  
 rak:h *v. t.* keep  
 ral *v. i.* mix, assemble  
 rang *s. m.* colour  
 rā *s. m.* road  
 rahi *s. m.* traveller  
 raja *s. m.* king  
 raji *adj.* well, cured  
     —*nāmā s. m.* agreement

rak:hi *s. f.* protection  
 ra:mcānder *s. m.* Rāma  
 ra:mra:m *s. f.* salutation, greet-  
     ing  
 ranī *s. f.* queen  
 ra:t *s. f.* night  
 rēha *past tense* (of rāe) re-  
     mained  
 rikhi *s. m.* sage, saint  
 ro *v. i.* weep, bewail  
 ro:j *adv.* daily  
 ron:ā *pres. tense. I, II sing*  
     am, art weeping  
 ro:r *s. m.* pebble, stone  
 ro:ti *s. f.* loaf, bread, meal  
 ruk:h *s. m.* tree  
 rupae *s. m. pl.* rupees, money  
 sēbab(:) *s. m.* reason, cause  
 sēbe:r *s. f. m.* morning  
 sēc:i *adv.* truly  
 sēc:iō *adv.* truly  
 sēdu:kh *s. m.* box, safe  
 sēga:r *v. t.* adorn  
 sēh:is *s. m.* groom  
 sē:jā *adj. m.* right (hand)  
 sēka:r *s. f.* hunting  
 s(ə)'lā: *s. f.* advice, mind  
 sēla:m *s. m.* salutation  
 sēlunā *s. m.* vegetable, curry  
 sē'mā: *v. t.* cause to be sewn;  
     sēmaō:n *inf.*  
 sēm'j'a: *v. t.* make understand,  
     advise  
 sēnaōnā *pres. tense I, II sing.*  
     am, art relating

s(ə)ra:p s. m. curse  
 sər'ka:r s. f. government  
 sərminḍa adj. m. ashamed  
 sət:ea s. f. strength  
 səva:l s. m. question; sum  
 sâb pron. adj. all; —nâ obl. pl.  
 sac: s. m. truth; adj. right, true  
 sad: v. t. invite, call  
 sâe:r s. m. city, town  
 sai particle of *emph.* indeed  
 sak v. i. be able, be possible  
 sâm(ə)j v. t. understand  
 samâ s. m. time, age  
 sâṇj s. f. evening  
 sâṇg s. m. throat  
 saḍ adj. hundred  
 sâḥ v. i. sleep  
 sâḥ s. f. oath  
 saḥ:k s. m. zeal, fancy  
 sarəm s. f. shame  
 \*sarbən s. m. Sarban, a devotee  
 sar v. i. burn  
 sarək s. f. road  
 sat: adj. seven  
 saḍ:a prcn. adj. m. our  
 sahuka:r s. m. merchant, banker  
 sa:l s. m. year  
 sam:i s. f. debtor  
 sa:nū pron. I *Acc. Dat. pl.* us  
 sa:r particle of *emph.* im-  
     mediately  
 sara adj. m, whole, all  
 sat:hi s. m. companion  
 se past tense (*pl.*) were  
 sēâ: adj. black = sâ  
 seâ:l s. m. winter

seana adj. m. wise  
 seo s. m. apple  
 se:r s. m. seer  
 se:th s. m. merchant, banker  
 sir s. m. head  
     —pēd:r adv. headstrong  
 si past tense (*sing.*) was  
 siūnâ s. m. gold  
 so:c s. f. anxiety: v. t. think  
 solâ adj. sixteen  
 sônâ adj. m. beautiful  
 suâ: s. f. ashes  
 suk: v. i. dry  
 sukh s. m. comfort  
 suk:h s. f. well  
 sukhala adj. m. busy  
 sun v. t. hear, listen  
 su'na: v. t. recite, tell. recite  
 sunida pres. pass. part. (*of*  
     sun) is being heard  
 surt s. f. sense, consciousness  
 sūtd s. m. puff of smoking  
 tēbelâ s. m. stable  
 tēgi:d s. f. emphasis  
 tēmas:a s. m. show, fun  
 tēanda s. m. affair, business  
 t(ə)râ s. f. way, manner  
 taē pron. (*II obl. sing.*) thou,  
     thee  
 tēar v. t. put  
 tarəph v. i. be uneasy  
 tâ adv. then; even, indeed, for-  
     sooth  
 tâi prep. upto  
 te prep. upon; conj. and



t.ea:n *s. m.* attention  
 te:j *adj.* fast  
 t.e:k'a *s. m.* half piece  
 tet:ō *pron.* from thee  
 thāō *s. f.* place  
 thea: *v. n.* be found  
 theɾa *adj. m.* small, little  
 thea:q'a *pron. adj. m.* your  
 thea:n:ū *pron. II pl. Acc. Dat.*  
     to you  
 tin: *adj.* three  
 ti *s. f.* thirst  
 timi *s. f.* wife  
 tō *prep.* from, by  
 toka *s. f.* rep. stance; *interj.*  
     (God forbid)  
 to:r *v. t.* send, ... ve  
 trā *s. f.* startiness; *with*  
     nik:əl *v. i.* get a start  
 tur *v. i.* start, depart  
 tusi *pron. II (dir pl.)* you  
 tū *pron. II sing.* thou  
 tū *emph. form of tū used*  
     before bi

t.ōq'ota *s. m.* drum, proclama-  
     tion  
 t.əp'a *s. m.* cattle  
 təp'a *s. m.* verb  
 tae *v. i.* fall  
 tē:el *s. f.* service  
 teri *s. f.* heap  
 tesən *s. m.* station  
 thōnq'a *adj. m.* cold  
 thəkərdəura *s. m.* temple  
 thik *adj.* right, correct  
 tigel *s. m.* ticket  
 tokra *s. m.* bit, fragment  
 v'qik *v. t. i.* wait  
 v'a:d *s. f.* offspring  
 v'l'a: *v. t.* turn out  
 umer *s. f.* age  
 ūng *s. f.* sleepiness, drowsiness  
 ure *adv.* here  
 ut:ər *v. i.* get down  
 ut:h *v. i.* get up, rise  
 vala *adj. m. used as a suffix*  
     possessing, owning

